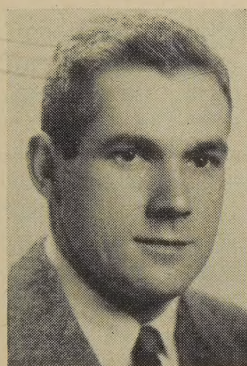


The Pulpit

A Journal of Contemporary Preaching



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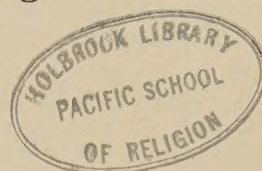
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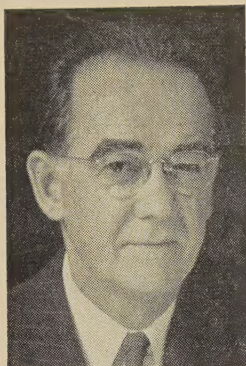
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By Edward H. Roberts

IMITATING THE SONS

MOST Christians know that we should follow Christ and those who pattern after him. But the great Teacher of Nazareth is our authority for the admonition that we should imitate worldlings.

To sharpen up this truth, Jesus, as was his custom, told an amazing story. A certain rich man learned that the trusted manager of his estate had become wasteful and dishonest. So the landlord called the estate manager and said, "What is this I hear about you? Hand in your accounts; you cannot manage my property any longer." Crestfallen the man went to his room and began thinking. He said to himself, "What am I to do now that my master is taking the managership away from me? I do not have the strength to do physical labor; I am too proud to beg. Ah, I know what I will do so that I shall have friends who will welcome me to their houses when I am deposed." Following his plan, he summoned every single one of his master's debtors and reduced by substantial amounts what they owed. When the landlord heard about this practice, he summoned his estate manager again and, of all things, commended him, saying, "I declare, you are an astute fellow!" It is the sagacity of that rascal that Jesus would have us imitate.

Many Problems

Today it is difficult to find words to express our indignation and horror of those who have been going up and down the earth bringing nation after nation into slavery. But, we admit, they are clever. "Be wise as serpents," said Jesus. Imitate the serpent—often the Scriptural symbol of the very devil himself—but imitate his *wisdom*, not his venom. "The sons of this world," says our Lord, "are wiser in their own generation than the sons of light." Pattern after their prudence.

I do not plan to enter into a discussion of the problems connected with this parable. They are

many—exegetical, critical, moral, homiletical. Rather, I shall endeavor to apply the principle deduced by Jesus, namely, that we should imitate the astuteness of those who order their lives by the world's rule.

Consider the curriculum in our seminaries. A discerning theological educator has said, "Of all major types of education at this moment, theological education is probably the most conservative and inflexible. Despite the tampering that has occurred around the edges, the theological curriculum is still largely medieval in structure and purpose." Will that do for a time like this?

In accepting or continuing students on our rolls, let us look at the policy followed by managers of our great national pastime. If a ball player does not measure up in skill and devotion to duty, out he goes. We should be equally zealous in demanding performance, not promise, from ministers.

Reaching the People

One could go on applying Jesus' principle in myriad ways, but I should like to emphasize briefly the problem of *communicating to the masses*. What changes have been wrought in that realm! When this seminary was established in 1905, motion pictures were in their infancy, with the first "nickelodeon" opening that year; radio did not begin to reach the public for fifteen years, nor television for forty years.

A newspaper advertisement points out that over a period of six years, four magazines accounted for 91 per cent of the national gain in advertising revenue. Four reasons were given for the popularity of these publications.

1. Each has a vivid editorial personality, an intangible but unmistakable *vitality*.
2. They are edited to appeal to *both men and women*.
3. Three of them are wholly *non-fiction*; the fourth is now predominantly *non-fiction*.
4. They are edited to appeal to the *largest number of people*—people in all circumstances and in all parts of America.

I shall not name the four magazines. They have their weaknesses, to be sure, as do all teachers and preachers; but let not that deter us from studying the reasons given for their success in reaching the people. In applying their principles to the work of the Kingdom, I should like to reduce their four propositions to three and to change their order. In communicating the truth to

EDWARD HOWELL ROBERTS delivered this address last fall upon the occasion of Paul Minnich Robinson's installation as president of Bethany Biblical Seminary, Chicago. Dr. Roberts is dean of Princeton Theological Seminary, where he is professor of homiletics; president of the American Association of Theological Schools, which he served as executive secretary from 1938 to 1942; and a recognized leader in the field of theological education.

OF THIS WORLD

thers, we must make it *real*, we must make it *total*, we must make it *universal* in appeal.

The fact that three of these widely read magazines are wholly non-fiction, and the fourth pre-eminantly non-fiction, points to a great hunger for facts and an eagerness to know the truth. With industry and ingenuity the sons of this world gather facts and interpret them. They call at reality, getting down to bedrock. That is what people want, they tell us.

Hunger for Truth

Do we present with the same zeal the infinitely deeper reality—man's terrible predicament and God's provision for his rescue: in other words, the *truth*? "If the facts and the truths we have to present are not exciting, what in heaven's name?" asks Dorothy Sayre. It is our privilege to tell how God, the invisible, eternal, unchangeable creator and keeper of all, in order to rescue man, came to this planet in fashion of a man, speaking as no man ever spoke, making not one misstep, acting every inch like a king of kings yet having the common touch, curing incurable diseases, raising people from the dead, dying in shame on a cross, being buried but coming out of the tomb alive, remaining a short time on earth, then disappearing from the sight of the physical eye but never going out of range of the spiritual vision.

Imagine hearing those facts and their interpretation for the first time! Is it any wonder those educated Greeks laughed in the faces of the preachers? But imagine the state of mind of those men who, having just heard these facts and having had their meaning made clear, believed them! Is it any wonder they were wrought up? No wonder they said, "Here is the focal point of history from which to measure all things, past, present and future—Christ, the center of the ages." And every casual stroke of the pen as we place 1954 at the beginning of our letters is confirmation of that judgment.

Energizing Power

Some years ago I heard Dr. Abraham Flexner, then head of Princeton's Institute for Advanced Study, tell of an unfortunate experience he had had after breaking his leg. Many doctors had worked on him, but amputation seemed necessary. In desperation he took the train for Baltimore to consult the outstanding orthopedic surgeon at

Johns Hopkins University. That surgeon diagnosed the ailment as "something new under the sun" and agreed to try to find a cure. After six months of experimentation, the diseased member had been restored to health and a new surgical procedure had been developed.

When a surgeon brings such things to pass, does he then become indifferent to the facts upon which his conclusions are based? Quite the contrary. He cherishes them and passes them on, together with their interpretation, to his colleagues in order that they too may be the means of communicating healing and life to others. So must the sons of light do with the gospel, the reality of realities.

It is not enough, however, to present facts and interpret their meaning, though that is essential. Countless magazines present facts and interpretations, but a few of them seem to have an intangible and unmistakable vitality which attracts the masses. Their material throbs with *life*. As Emerson puts it:

'Tis not enough that what we say be true
To make men feel it. We must feel it too.

What we need and what we may have is the energizing power of the spirit of God that will send us forth with words aflame.

Christian Vitality

How anemic appears the boasted vitality of the worldling in contrast to these flaming words of Paul to the Christians of Ephesus:

Remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come.

This is vitality in very truth. Without it we shall flounder and fail; with it we shall overcome the world.

Today's most widely read magazines are edited to appeal to the largest number of people—people in all circumstances and in all parts of the land.

Just so must the sons of light do. How can we make this universal appeal? We have a gospel adapted to all, but what can we learn from the sons of this world about reaching the masses?

We must be more *concrete*. "All good preaching is concrete," say Dean Sperry of Harvard. But what do we mean by being concrete? No one has given a clearer answer than John Dolman, Jr., in his book, *A Handbook of Public Speaking*.

A thing is concrete in proportion as it is in terms of the five senses; in proportion as it arouses mental images either by physical stimulus or suggestion. . . . It is abstract in proportion as it is in terms of the thoughts. . . . The speaker wants attention. To get it he must, as a rule, do something that brings an involuntary response; the abstract thought processes are not involuntary, but voluntary; therefore he must either avoid them or so support them with concrete—that is, sensory—illustrations, real or imaginative, as to make the necessary assault on the sensory functions of his hearers. When he does so they listen. When he does not they go to sleep, quite regardless of the intrinsic value of what he has to say. . . . The principle of concreteness can be continuously and unobtrusively applied by means of constant attention to imagery—by the use of such words and phrases in the very statement of abstract thoughts as will tend to stimulate the imagination, and to make one mentally see, hear, taste, touch and smell. . . . The most telling sort of concreteness is of course that which brings the experiences of the speaker and those of his audience into closest contact. Things that they can image together give rise to the most intimate and sympathetic common interest, and lay the strongest possible claim to the attention of both.

Better Communication

We become more concrete, not only through the use of illustrations and imagery, but also through the employment of facts. Lloyd Paul Stryker, one of the greatest trial lawyers in America, declares: "There is no eloquence so powerful as evidence. For evidence—honest evidence—is made up of facts. And facts, facts, facts are what the trial lawyer needs to win." So it is with anyone who is aiming for a verdict.

We become more concrete through the use of events. People want help in coming to grips with the inescapable problems of their lives.

Again, concreteness comes through the use of persons. People your sermons. "The most effective way to send forth a new idea is to wrap it up in a person," says Dr. Oppenheimer, one of the leading scientists of our day. "I will send my Son," God said. "And the Word became flesh and dwelt among us." And while he dwelt among us, he compared himself to a shepherd, to a grapevine, to the door of a sheepfold, to a hen—a hen trying to gather her chicks under her wings. "He said nothing to them without a parable." "And the great throng heard him gladly." His method was ever to *portray* the truth.

If we are to get hold of the masses we must also be simple in our language. Here is a statement from a sermon: "Baptism was to them a sign that we stand clothed in the righteousness of Christ." What does that mean to a high school student? Nothing. Here is another. "In faith we have the

power once more to say Yes to the originally creative Fatherhood of God." Pure jargon! "What is urgently necessary," says Dorothy Sayre, who knows how to practice what she preaches, "is that certain fundamentals should be restated in terms that make their meaning—and indeed, the mere fact that they *have* a meaning—clear to the ordinary uninstructed heathen to whom technical theological language has become a dead letter."

Conversational Style

But the difficulty is not only in the use of technical theological language; the preacher is very apt to overestimate the congregation's capacity to understand non-theological language. A radio station in Pittsburgh made a test to determine whether or not radio commentators were talking over the heads of the public. High school students admitted not knowing such oft-repeated words as "Trojan horse tactics," "drubbing," "strategic," "capitulated," "reiterated," "prelude," "deter." We may deplore the fact that the students did not know these words; but the point is, they did not. People can take your most profound thoughts if you speak their language. Put the spiritual food within their reach. Said a quaint old Welsh preacher to a group of theological students, "Remember, boys, the Bible says 'Feed my lambs.' It does not say, 'Feed my giraffes.'"

During a six-month stay in Great Britain, I made something of a study of Welsh preaching. One of its distinctive features can be summed up in two Welsh words, "clebbran sanctaidd," which mean "chatting or conversing about holy things." With perfect rapport between minister and people, the preacher just talked to his congregation. Whether he was speaking in a whisper or roaring like a lion, whether he was reasoning or explaining or illustrating, he still used the conversational style. "The perfection of preaching is to talk"—not to orate, not to declaim, not to read a theological treatise or an exegetical essay, but to talk to the people, simply, directly from the heart—about the deep things of God.

America's Greatness

I SOUGHT for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless forests, and it was not there; in her rich mines and her vast world commerce, and it was not there; in her democratic Congress and her matchless Constitution, and it was not there.

Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good; and if America ever ceases to be good, America will cease to be great.—*President Dwight D. Eisenhower.*

Eschatology and Ethics

By Robert McAfee Brown

For here we have no lasting city, but we seek the city which is to come. Hebrews 13:14.

LET us face it. The word "eschatology" has a very forbidding sound. Perhaps you have never heard it before, unless you have gone to an ordination service at which the prospective preacher was charged, "Keep your sermons simple. Stay away from words like 'eschatology.'" If so, you probably reasoned that you were being indirectly counseled not to worry about such a jaw-breaking word.

That advice, however, is now out of date. No thinking Protestant Christian in 1954 can avoid coming to grips with the word, for the theme of the Evanston assembly of the World Council of Churches is centered upon the idea of Christian hope; and Christian hope, whether you like it or not, inevitably involves the notion of eschatology. This word, which is a direct importation from New Testament Greek, is a way of referring to "the last things." It covers that element of Biblical faith which asserts that there is a culmination of the historical process, that our life on earth is moving in a definite direction, and that we do not exhaust the significance of life when we have talked about our "three score years and ten." It insists that there are deeper, more ultimate, dimensions to life than that.

Toward Another City

To be sure, the imagery used in the New Testament to describe these dimensions often seems strange and weird to Christians today. But do not think that by discounting the apparent strangeness of such ideas as the return of Christ, or the day of judgment, or the second coming, you have gotten rid of the problem of eschatology. It is inescapably with us. When you talk about an ultimate meaning to life, not measurable in terms of what happens on earth, you are speaking eschatologically. When you believe that there is a goal or purpose to the historical enterprise which may

not be completely realized in an earthly utopia, you have an eschatological belief. When you describe "the Christian hope" as something which is not just the same as *our* hopes, but beyond and greater than them, you are indulging in eschatological description.

Let us put it in terms of a text which does not use the word, but which captures the idea. The Letter to the Hebrews makes this declaration about life on earth: "Here we have no lasting city, but we seek the city which is to come." In other words, life on earth is not the whole story. Human achievements are not everything; we don't place our ultimate hope in them, but in something more lasting, more stable, "the city which is to come."

The Present Age

Now that is a very offensive idea to most people, both inside and outside the church. "That's just the trouble with Christians," they complain. "So concerned about a city which is to come—heaven or something—that they forget about doing things here on earth. So involved in otherworldliness that they neglect this world and all that needs to be done. So wrapped up in eschatology that they forget about ethics." So the indictment runs, and it is a telling indictment which has unfortunately been true of many Christians.

But, as the old song goes, "it ain't necessarily so." It was not so for the early Christians and it need not be so for us. They did *not* get so wrapped up in eschatology that they forgot about ethics, and we do not need to either. The plain fact of the matter is that their eschatological concern made the early Christians particularly vigorous in exercising their ethical responsibilities. Let us see just how this eschatological hope made a difference to them, and then we will be able to see how it can make a difference to us.

Consider first that the concern of the early Christians with the "age to come" *made them live more responsibly in their own age*. This is a fact which can be documented.

Take Paul. At the end of his first letter to Corinth, he has a long discussion of the resurrection of the body—an eschatological emphasis if there ever was one. From this he turns immediately to urge the Corinthians to take up a collection and send the money to the poor in Jerusalem. Not for a moment did he give his readers the option of thinking, "Eschatology is so important that

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we can forget about our needy brethren." As a matter of fact, when some of his flock in Thessalonike did try to pull that line—saying that since the "end" was coming soon they would not bother to work any more, but would sit around and wait for Christ's return, expecting free handouts at 8, 12 and 6—Paul dealt with this nonsense very sternly by writing them, "If anyone will not work, let him not eat."

Whoever wrote the letter to the Hebrews made the same point in the familiar eleventh chapter. The author stresses the fact that here we have no continuing city, and that we are strangers and pilgrims on earth; but does he go on from this to conclude that we are to sit back patiently and wait for the great day with folded hands? Not for a moment. He says, "Therefore (that is, because of the truth of this eschatological perspective)... let us run with perseverance the race that is set before us." That race is right here and now. We have a job to do, and we are to get on with it. No more dillydallying around!

Broadened Concepts

The point could be underscored a dozen times over: it was precisely *because* of their eschatological concern that the early Christians took their immediate responsibilities so seriously.

Now our situation is not exactly the same as that of the early Christians. They were, it seems clear, expecting an almost immediate return of Christ. We see now that this hope was misplaced. Christ did not return. And in our situation we must take account of what may be a long historical future stretching before us. Even if we realize *that* there is to be a culmination or a fulfilment of the historical enterprise, we are not under the obligation of trying to date it as a year from next Tuesday. We can live in the belief that the meaning of our life on earth will be made manifest by God in his own good time rather than in ours. Consequently, the lesson we can learn from the early Christians is that we must act as responsibly toward *our* situation as they did toward *theirs*. Since our situation makes it necessary for us to take a strict account of the historical future, it will not be enough for us simply to copy them by giving to the needy or caring for our Christian brethren. We will need to see that the dimension of our Christian social responsibility is immensely broadened, that *our* eschatological concern, as it expresses itself ethically, may involve us in such things as a local fight for decent housing, or a foreign policy which is based on more than military might.

Free to Live Responsibly

But to be concerned about such things takes not only power and conviction; it also takes a good deal of courage. And here is a second insight which the early church has bequeathed to us. The Christian, secure in the eschatological hope, *can live in this world with a kind of abandon or nonchalance*. Listen once again to the way Paul puts it: "If we live, we live to the Lord, and if we die,

we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living."

This verse captures perfectly the mood of the early Christians. There was nothing to worry about. You could go about your activities in this world sure that nothing could harm you. If Caesar did not like the way you were behaving, so much the worse for Caesar. He could do you no real harm, for whether you lived, or whether you died, you were the Lord's and not Caesar's. Your ultimate allegiance to God freed you to live responsibly in the world and made it unnecessary for you to be frightened by what might happen to you. Rather than dulling ethical concern, this kind of eschatological hope strengthened it. It became a basis for adventurous action.

Is any kind of perspective more desperately needed in our tortured age than this? Notice how the book titles capture the mood of our age. A novelist calls it "The Age of Longing." A poet calls it "The Age of Anxiety." A journalist calls it "The Age of Suspicion." It is an age in which people are afraid to speak out for fear they will be branded "reds," an age when people are afraid to join causes for fear that someday the cause may come under suspicion, an age when people want to forbid children to read Robin Hood because it is communistic, and a hysterical woman in Indiana attacks the Quakers for fostering communism.

Different Sense of Values

This is an age in which we are particularly in need of the kind of tough nonchalance which eschatological faith makes possible. When you are afraid to make an unpopular statement for fear it may go into the House un-American Activities Committee file, when you are afraid to be critical of Things As They Are lest the neighbors will think you are a "pink"—then of all times is the time to recapture some of the faith of the early Christians who believed that "whether we live or whether we die, we are the Lord's." It is from the depth of that kind of conviction that we are enabled to *act*.

And if that seems to you only a theoretical problem, consider how tragically real the problem is for many of your fellow Christians behind the iron curtain today. Many accounts of heroic resistance on the part of Christians continue to filter through that curtain—accounts which indicate that it is precisely because of their eschatological hope that German Christians, Czech Christians, Hungarian Christians and others, have had the courage and the power to stand firm against diabolical attempts to make them betray their faith. The story is not yet fully written, but when someday it is, it will attest in an overpowering way to the fact that to believe that "here we have no lasting city but seek the city which is to come," is to have a faith which brings courage and power in quite unexpected proportions.

Consider finally that Christians are helped by this eschatological faith *to see what things are really important and need doing*. A splendid sense of discrimination is developed. Paul saw, for instance, that to take eschatology seriously meant that you must revise your attitude toward possessions: If you buy anything, you should remember that you do not have it to keep. If you make use of this world's goods, remember that you have no chance to use them up, for the structure of this world is passing away.

Another early Christian writer saw that if eschatology has any real meaning, it forces us into certain kinds of activities and concerns rather than others. He makes it quite concrete: "The end of all things is at hand," writes the author of I Peter, "therefore keep sane and sober for your prayers. Above all hold unfailing your love for one another. . . . Practice hospitality. . . . As each has received a gift, employ it . . . that in everything God may be glorified." These are the things which are important. It is precisely because "the

end of all things is at hand" that we must have "unfailing love for one another." To see the direction in which life is moving is to see more clearly than ever what things are important and what things need doing.

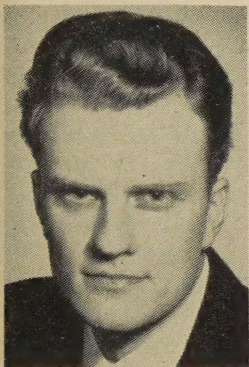
As you prepare, then, to make the experience of the Evanston assembly a part of your own religious experience—no matter how far away from it in actual miles you may be—do not fall into the fallacy of thinking that eschatology is unimportant or irrelevant. And as you prepare to do your daily job, make it your concern to see that job within the Christian framework of the ultimate dimension of life which, for the moment at least, we characterize by this word "eschatology." And as you find yourself afraid or unwilling to take a stand, try to see your responsibility in the light of the eschatological hope. Then it may truly be the case that for you, as for your Christian forebears, the realization that "Here we have no lasting city, but we seek the city which is to come," can be a source of vigor, insight—and hope.

On the Urgency of Our Times

Two Minutes to Twelve

By Billy Graham

Romans 13:12-14.



PRESIDENT EISENHOWER made history when he led America in prayer at his inauguration. In spite of the fact that two major newspapers reprimanded him for it, the overwhelming majority of the American people felt a little more secure, realizing that we have at the helm of our government a man who believes in prayer. In his inaugural address the President constantly referred to spiritual and moral problems. But there was another tone in his message that every American also caught—the urgency of the hour.

Some time ago the *Journal of Science* had for its cover picture, a clock with the hands pointing to *two minutes to twelve*. The ominous hour of twelve is almost universally known to be the crisis hour. It is at twelve that one day comes to its close and another begins.

The Bible tells us: "The night is far gone, the day is at hand. Let us then cast off the works of

darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires."

In a very real sense it might be said that God is in a hurry. This, of course, is at the same time true and not true. Jesus never was in a rush, nothing ever took him by surprise. We find in him one who always acted with deliberation and calm. All his acts were according to a plan and no moments were wasted. But there is also a very real sense in which the Bible implies that God is in a hurry.

Beginning of End?

In my visits to Korea and to other parts of the world I have been deeply impressed with the urgency of the times. Even the men of affairs, and the men of the world to whom the Savior is a stranger, sense this urgency. They set the hands of the clock at only *two minutes to twelve*, suggesting that the hour is late and that it is either the beginning of a new day, with new opportunity and benediction, or simply the end of all things. There seems to be something in the whole struc-

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ture of things that presents the ominous. We know that a crisis is approaching. What the nature of the crisis is to be, men do not know. Whatever it may be, they approach it with fear.

There are a number of factors that have caused us to consider the urgency of the times. Each new discovery and each new invention bears with it the promise of something that will spell for the world either doom or a new day. Developments in the field of atomic power and still more recently of hydrogen power, with all the related instruments of warfare, tell us that civilization either will be introduced to a totally new way of life or it will be doomed.

Dr. Rosenberger has expressed the opinion that an atomic war could turn back civilization a thousand years and leave the world largely depopulated. Imagine this world of ours today with its teeming millions reduced to only a few scattered and primitive tribes, roaming abroad, after having lost the know-how of modern ways.

My visit to the Orient more than ever convinced me that something must be done, and it must be done quickly. We have allowed ourselves to be lulled into a stupor, somehow thinking that the whole matter is not urgent. But I say again that the times are urgent. It is not the hour for us to take our ease, to eat, to drink and to be merry, for back of the complex world situation is the abiding fact that most of the world problems are basically spiritual.

Basis of Peace

At Panmunjom it was recognized that certain ideological differences are fundamental to various nations and that a satisfactory and permanent peace cannot be depended upon apart from mutual confidence and understanding. The Bible teaches that there is no possibility of this mutual understanding apart from Jesus Christ. Christ has offered to make new men and women out of the entire human race by means of regeneration. The entire race is sinful; and out of the sinful, depraved hearts of men come the corruption, crime, misunderstanding and suspicion that are rampant throughout the world today. Until individuals have accepted Christ as personal Savior, there can never be world peace. There never has been a basis for mutual understanding between nations apart from the gospel whose very essence is "peace on earth."

When Jesus stood with his twelve on the last day of his earthly visit, having completed his work on the cross, he said to them, "Go into all the world and preach the gospel." He knew it was the one hope of the world. This gospel is the power of God unto salvation to everyone that believes.

Recently I saw the mayor of a great city stand with men and women from all walks of life to accept Jesus Christ as Lord and Savior. The next morning he testified that he had never before known real peace and joy.

Many of you also have despaired of life itself and wondered what is the use of it all. Some of you have tried to drown your troubles by drink-

ing; others have sought a solution in sensual pleasures. You would be the first to testify that you have not found peace, joy and happiness.

The good news that I declare to you today is that Christ died for your sins and that he rose again for your justification. The Bible declares that if you accept him and trust him as your Lord, Master and Savior, not only will you go to heaven when you die, but you will have inward peace and satisfaction here now. It is this gospel that the church has been commissioned to carry throughout the world before we blow ourselves into oblivion.

A Smaller World

Since Jesus gave this command, our world has grown smaller in that now we can reach any point in it in a matter of hours. We have every facility to bear the good news to men, but the population of the world has increased by more than a thousand-fold since Jesus gave that command. Today the world population stands at about two and one-half billions; of these, twenty-six million will die this year. To evangelize at this rate is a tremendous task, yet this is the responsibility of the church. It is the world's last hope of survival. The precariousness of the present world situation should cause any person to realize that the time is short when remedies can be applied.

There is not now time for further deliberation, but only for an all-out offensive by the church. The church, and the church alone, has the answer; therefore the church must go all out to get this message to the millions. Their greatest need is not more money, food or even medicine; it is Christ. It is Christ, and Christ alone, who can change their hearts and make them new creatures. If we should clean them up and educate them first, we would have millions of educated savages who would turn on their teachers. Give them the gospel of love and grace first, and they will clean themselves up, educate themselves and better their economic conditions.

Global Action

It has been said by many who wish to remain in their comfortable complacency that there have been cries of panic and emergency throughout all the long history of the church. They have told us that from the first day of the church there were those who said and bet the world would not last long. Such observers have in some instances been sincere, but they have failed to see the totality of history, and they have not sympathetically interpreted the voice of world events. The world has reached its limits in discovery. Geographers have charted the seven seas and have mapped for us the continents and the islands of the sea. They have made known to us through geologists what the hidden resources are. Historians and historical psychologists have told us about the characteristics of men of all nations. Communication is open, and transportation has reached its nearly practical limits.

This is an hour when men are thinking and

ting globally. Today when plans for peace are made, the many nations of the world must be considered. Today in the realm of industry men are thinking of global expansion. Any act in America will have its results and effects around the world.

The churches cannot be less globally minded. The extreme urgency of the entire complex world demands action today on a scale not known before. If ever we are to have revival, it must be soon. If the world is to be evangelized, it must be soon. If you are ever going to surrender yourself completely to Christ, it must be soon. If you are ever going to be converted, it must be soon. "The night is far spent." "Now is the accepted time; today is the day of salvation."

Problem of Survival

The choice is not merely one of making the world a better place in which to live. Today the problem is one of survival. The world is sick nigh unto death. Some miracle drug must be found. Good works and moral reform are not enough. The only miracle drug that can heal the ills of the world is the glorious gospel of Jesus Christ. Receive Christ and live—reject him and die.

Not long ago, someone reviewing world trends and conditions in general commented that Christianity had failed. The chaotic conditions of the hour did not seem to him to give credit to the influence of Christianity on the world's social conditions. The real truth is that the world has not even tried Christianity. Scores of nations are formally rejecting the remedy. India is rapidly closing her doors to Christianity, China has already closed hers, and other nations are following.

This should drive us to our knees in tearful, agonized prayer. If the entire world rejects the message of Christ, then all is lost, and there is no hope. If we reject him and his message, then I predict our children will live in caves and run about in sheepskin, with civilization thrown back five thousand years.

World Revival

Paul sensed the urgency of the task when he said, "I am ready." And if in that day the work was urgent, how much more so it is today.

Few men realize and believe that the world can be saved. Hard realists, they fear for the tomorrows—perhaps it cannot be saved, perhaps its day of doom has come. In either case, I am ready to say that if the world can be saved, it will not be saved by implements of war and negotiations about peace tables but by a sweeping revival in our world in which millions will turn to Jesus Christ.

The inaugural address of Governor Clements of Tennessee was one of the most striking speeches of this decade. Every American should read it. This brilliant young governor recognized that God, and God alone, is our salvation. He flatly predicted world chaos unless we turn to Christ as Lord.

If you are not a Christian and stand in need of Christ, trust him now. You can experience in your own life the joy and peace of his salvation. His joy can flood your soul, and in the very midst of the turmoil of the times you can have the inward peace and calm that accompanies salvation from sin through faith in his blood. Let Jesus come into your heart.

The Pulpit

By John H. Blough

Church of the Brethren, Dixon, Ill.

A PULPIT is made of oakwood and glue,
Planed and shaped to a pattern,
Three feet wide and four feet high.
A pulpit is also designed
By the Architect of Life
To exceed all dimensions.

A pulpit is eternity's mouthpiece,
With utterance from the throat of the universe
Finding focus through God's spokesman,
Appealing to every human soul.

To the hungry, the pulpit gives words of life from
the Book of Life;

To the perplexed, it gives direction from the never-
erring Guide;

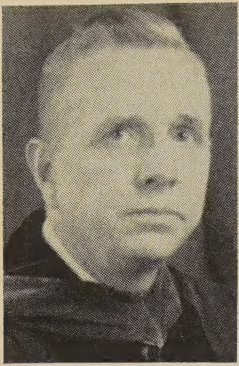
To the distraught, it points to the sunrise;
To the sin-smitten, it offers the unfailing Healer;
To the comfortable, it cries of pain from Korea
and Pakistan;

To the satisfied, it reveals jungle life in our midst;

To the provincial, it ties with the family of all
mankind;
To all citizens, it gives the pulse of the nation;
To the depths and heights of every human need,
it offers our Father's illimitable resources.

Who can speak from the pulpit?
Not I, for my hands are soiled.
Not I, for my mind is earthy.
Not I, for my prejudices blur me.
Not I, for I live on easy beds and feast at groan-
ing tables.
I am an echo of my world.

But I pray God
To light my mind
And stir my faith
And brace my weakness
And help me preach the good news
From his pulpit.



Religion—Form or Force?

By Alfred W. Hurst

Though they keep up a form of religion, they will have nothing to do with it as a force.

II Timothy 3:5 (Moffatt).

RELIGION that is vital must express itself in some form. The danger is ever present, however, that form in religion may become empty formalism.

Our text describes a scene in the early church in which religion had become a mere empty form. The Apostle Paul, writing to his spiritual son in the ministry, Timothy, says, "In the last days there will come times of stress. For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the *form* of religion but denying the *power* of it." As in so many instances, James Moffatt's translation of this particular passage is illuminating. According to Dr. Moffatt, Paul said to Timothy, "Though they keep up a form of religion, they will have nothing to do with it as a force."

The tension created between religion as a form and religion as a force is no new thing. It is as old as religion itself.

Meaningless Formalism

At the outset, let us affirm again the place of form in religion. The spirit must express itself in form of some kind, although form is always secondary, not primary. George M. Gibson says, "As well speak of an artist so pure he can never paint a picture, as of a religion so universal, spiritual and absolute as to find expression in no appropriate form. They are as wrong who think spirit is sufficient without form, as those who would have form without spirit. A church without a liturgy is about as effective as a school without grammar." Even among the Quakers who disavow all form, silence itself becomes a form.

That religious form may become empty formalism is an ever-present threat. One may go

through the *motions* without any *emotions*. James M. Barrie, in his little play *Farewell, Miss Julie Logan*, says, "Close by is a small wood of fir and birch with a path through it that since long before my time has been called the Thinking Path because so many ministers have walked up and down it before worship with their hands behind their backs. I try to emulate them, but they were deeper men than I am, and many a time I forgot to think, though such had been my intention." Who does not recognize in Barrie a kindred spirit—walking along the Thinking Path but forgetting to think? Do you recall that day in school? You sat at your desk with your book open and pencil in hand, but it was all a form, for you were day-dreaming instead of studying. Or on another occasion when you were conversing with someone who had launched a largely one-way conversation. Suddenly you were startled to realize that you had not really heard what the other person was saying. You had appeared to be listening but it was all a form. You flushed to think how embarrassing it would be if suddenly you were expected to respond in an intelligent way to what had been said.

Or was it in church on a Sunday when the Scripture lesson was being read, or a hymn sung, or the Lord's Prayer repeated? In any case, here was a message written with somebody's life-blood, as a prophet or saint or martyr had poured out his soul in anguish or ecstasy of soul, but the words went in at one ear and out the other. The words of the hymn or prayer were on your lips but not in your heart. Worship had become empty form.

A Primary Theme

The tension between religion as a form and a force was a primary theme of the Old Testament prophets and psalmists. They inveighed against the idolatrous abuse of religious rites which allows forms and ceremonies of outward religion to overshadow the inward ethical and spiritual requirements of the faith. Micah said, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The Apostle Paul revolted against empty formalism in religion. Said he, "You observe days, and months, and seasons, and years! I am afraid I have labored over you in vain." Amos thought religion was a scandal and an outrage when men can go through the motions of religion, yet be guilty of shady practices which oppress the poor.

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"The reform of formalism is always required lest it become lifeless."

We read in Acts of those who had been baptized into the name of the Lord Jesus, but upon whom the Holy Spirit had not fallen. All the forms had been taken care of, everything was in order, but there was no kindling fire to make the form glow. There had been the apostolic succession without the apostolic spirit. The form was there but no spirit. Their names were on the roll.

Recently I have had occasion to go through some membership records in preparing a membership directory. Scores of members have been lost track of altogether. Others whose addresses are known are but names on the roll. The fact that we report them to conference and pay a per capita on them is not my basic concern. It is rather that their *names* are merely on the roll. Since church membership has become an empty form, their pews also are empty on Sunday. Halford E. Luccock reminds us of a tragic word concerning Judas in the book of Acts. "For he was *numbered* among us." He was numbered with the company, but was not of it. He was merely a name on the roll, but not a real part of the enterprise. His loyalty was lightly held.

Inner Sincerity

A person may be very formal in manner, proper in dress, correct in speech, but be utterly lacking in warmth and inner sincerity. He may intone his prayers from a prayer book or bow his head instinctively when the cross passes, but have a heart that remains stony and cold. He repeats the creed, but the words are dummies. He may have his name on a church roll and yet not be of the real church which is a working, worshiping and serving fellowship.

When religion becomes an empty form, the result may be morally disastrous. Paul, in his letter to Timothy, draws a picture as shocking as anything you might read in a tabloid newspaper. He photographs some people going through religious forms. Then in an unguarded moment he catches them with their clothes off and snaps a picture. It is not a pretty picture when you see what they are underneath—selfish, greedy, boastful, haughty, abusive, disobedient to parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, savage, treacherous, reckless, conceited, hating goodness, preferring pleasure to God.

Thomas Carlyle, in his *Sartor Resartus*, uses clothes as a symbol of the inner and outer aspects of life, since everything has an inner reality and an outward garment. Throughout the book, as Edwin Mims points out, Carlyle is constantly exposing the shams that obscure reality. Clothes play a large part in history—robes and insignia of a king or bishop, uniforms of army or navy, the pope's tiara or triple crown, the bishop's shovel hat, academic costumes. Carlyle imagines what would happen if, at a big ball attended by diplomats, dukes, bishops, generals and the anointed Presence itself, the clothes should suddenly fly off and reveal the men as they are.

Howard Schomer reports that Christianity has become a mere form in much of present-day Europe. People still go to the church for marriages and funerals, but otherwise the church is ignored. In many places the church is used for "hatching, matching, and dispatching," but otherwise plays no vital roll in life. A tragic chapter in Russian history is that which has seen religion become a form and not a force. It had the name of being alive, but in reality was a museum piece.

A Vital Power

Religion was intended to be, and often has been, a vital force. In the New Testament religion is something that excites and incites. Some time ago a minister sent a New Testament to be rebound. When it came back he was surprised to find it labeled in gilt letters, "T.N.T." There was no room to spell out "The New Testament," so the book-binder inscribed merely the first letters of the three words, "T.N.T." Not a bad name for the New Testament! Christianity is a force. On the day of Pentecost it is reported that suddenly there came from heaven a sound as of the rushing of a mighty wind. Moffatt translates it "a mighty blast." Yet religion may become a gentle breeze rather than a blast.

Modern people are not the first to want an easy religion of form, what David MacLennan calls "a religion without tears," a "cult of the comfortable." A shrewd king, Jeroboam, long before the time of Christ, felt that religion was too exacting. He noted that devout people continued to go up to Jerusalem to worship God. He would provide places of worship closer home, at Dan and Bethel, complete with gods and all other appurtenances. Jerusalem was such a long and tiresome journey. How unpleasant in bad weather! Think of working hard all week, and then traveling that great distance. How considerate it was of the king! Or was it? Rather, he was afraid religion would cease to be a form and become a force to reunite the kingdoms of Judah and Israel. The Old Testament writer says, "This thing became a sin." It is always a sin when religion is made an empty form rather than a force for righteousness.

Enemy of the Church

Of course, it is when we propose to make religion a force rather than a form that we get into trouble. But that must not deter us. If Jesus had only been satisfied to treat religion as a form and had not made the foolish error of driving the money changers from the temple court, he might have lived to a ripe old age. But he said, "Not every one who *says* to me, 'Lord, Lord,' in a formal way 'shall enter the kingdom of heaven, but he that *does* the will of my Father" and makes religion a force. So Paul could say that the gospel came not in word but in power. To Timothy he said, "Take your share of suffering as a good soldier of Christ Jesus." What if a soldier were all form—uniform, erect posture, always in step—but never a force? He and his country would be overwhelmed by the enemy. The greatest enemy

of the church, as of the nation, is not those who would destroy it, but the lightly held loyalty of those to whom religion has become an empty form and not a vital force.

The Council for Social Action has come in for considerable criticism in recent months. Its best friends recognize that it has made mistakes, though these mistakes could easily be exaggerated. But it is better to make mistakes in an effort to make religion a force than to be guilty of inaction. In whatever is done about the C.S.A. in years to come, let us not clip the wings of its usefulness. Let us rather give it a greater incentive and freedom, a deeper determination to make religion a force and not a mere form.

The Dynamic of Faith

Real religion must culminate in action. It supplies dynamic for rebuilding the world. It is exciting as well as inciting. Religion as a mere form reminds one of a dress form. It is an outer shell to represent the real thing. It is hollow, rigid, lifeless. There would be nothing very exciting about going to a movie or a dance or a ball game with a dress form. You never saw a dress form pushing

a sweeper or painting a picture or working out a problem. But a real woman is a force, albeit a force for good or evil. Think of the potentialities of dedicated womanhood in politics, in the home, in the church and in the world.

God help us to recover religion as a power in life. Real prayer is the greatest force in the world. Do we really pray, or do we just repeat dummy words? God is a present force in life. Is he more than a word in the creed or a handy word when we feel like expressing our wrath? Are we mere listeners rather than doers? James asks what is the use of anyone declaring he has faith if he has no deeds to show, for faith without deeds is dead.

We must be through with religion that is but empty form. Christ's way of life calls for an act of complete commitment. Early in the season of Lent, let us tighten our belts, accept responsibility, consecrate ourselves through and through, and fulfill every worthy resolve. If our religion has slipped back into a lifeless form, dead while walking around, let us surrender ourselves anew to Christ, for "in him is life." Let it never be said of us, "They keep up a form of religion, but will have nothing to do with it as a force."

YOU HAVE A BIG SOUL

A Children's Sermon by Arthur W. Mielke

Park Central Presbyterian, Syracuse, N. Y.

WHEN you go to the zoo or read animal stories, do you notice that nearly every animal has some feature which is so large or out of proportion to the rest of his body that you always think of it when you mention the animal's name?

If you see a giraffe, you notice his long neck which is longer than the neck of any other animal you will see at the zoo. In fact, his neck is so long that in many zoos he has to stay out-of-doors because he cannot stoop enough to walk through an ordinary door.

If you see a rabbit, you immediately notice his large ears. He has a tiny mouth and a funny little nose which twitches when he eats. But his ears are so large that whenever anyone speaks about a rabbit, you think of them first.

A squirrel also is a small animal, but his ears are not large like a rabbit's. His mouth and nose also are small; but he has a very large tail which is usually longer than he is. It helps him keep his balance as he jumps from limb to limb high up in the trees. Most monkeys also have very long, slender tails which they often use to swing from bars or tree limbs.

A sheep's features are in good proportion; but his hair grows longer than the hair on other animals. We can cut it off to make wool suits, coats, socks and other pieces of clothing for the winter. When we speak of a sheep, we think first of his long woolly hair.

The elephant is a huge animal, but most of his features are the size you would expect for such a large animal. Yet his nose, which we call his trunk, is longer than any other animal's nose. You may have put peanuts in his nostrils when you were at the circus, or watched him lift a man who was standing on his strong trunk.

An alligator is also a large animal; but his mouth is unusually big. When he comes up out of the water and opens his jaws wide, you are almost afraid he could swallow you whole.

Humans Well Proportioned

You can think of other animals, like the horse with his long legs, the cow with her large udder from which we get milk to drink, and the pig with his fat tummy which gives us pork and bacon. Nearly every animal has some single feature which is unusually large.

What about boys and girls? Your mouths and noses and eyes and ears are well proportioned. But there is something about you which is big—bigger than in any other of God's creatures. It is your soul. God has put souls in you so that you may know that he is your Heavenly Father and pray to him and worship him. I am quite sure that animals do not have souls. At least I have never seen one praying or worshiping or singing hymns. The most wonderful thing about boys and girls is that God gave you big souls.



Dynamic Grace

By Amos John Traver

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.
Ephesians 4:32.

NO note is struck more often in Paul's letters than the appeal of our text. Then, as now, forgiveness was a major problem in the world. It is so hard to forgive. The rabbis had settled on seven times as the maximum demand for forgiving offenses. Seven was a sacred number, and certainly duty could not ask a man to forgive his neighbor more often than that! Paul's Master had set a vastly higher standard for his disciples. Seventy times seven was but the symbol of infinity.

Religion is a matter of relationships. The word itself means to bind. Christianity finds the primary source of human relationship in relationship to God through Christ. The Christian church must be a fellowship, a family, or it denies its Master. An unforgiving Christian is a menace to this family. Word of divisions and enmities in the Ephesian church worried Paul. He knew the only source of power to drive the unforgiving spirit out of heart and church: "Be kind to one another," he wrote, "tenderhearted, forgiving one another, as God in Christ forgave you."

Circle of Vengeance

We do not need to be Christians to respect the importance of cultivating the forgiving spirit. Aside from some who sneer at the weakness of forgiving, thinking men see the vicious circle that vengeance takes. The concept of one world is a foolish dream so long as justice alone becomes the standard of national and racial relationships. How can we read the history of the world without seeing that the whole bloody current of war might have been turned aside time after time by the grace of forgiveness? Hate breeds hate. A stubborn, unforgiving spirit is an insurmountable road-block in the path of peace.

Last summer in Norway I heard a mother tell how hurt and angry her people were when Sweden permitted German armies to invade through her land without a battle. But during the occupation, thousands would have starved if it had not been for food from Sweden. Other thousands of children and young people were cared for in Sweden

for years after they were slipped across the border. "You can't hate a nation that has been as kind as Sweden was to us," she said. "We still do not understand why they didn't fight back as we did." Kindness was not weakness but strength.

In Oslo there is a beautiful town hall, built before the occupation. In the great room where thousands can gather for civic celebrations, the walls have been decorated since the war. Done in modern style are scenes from the occupation—horrible pictures of German soldiers attacking defenseless women and children, shooting citizens against a wall, chasing escapees through the woods. I asked our guide why such pictures were permitted. She answered: "We do not want our children ever to forget what occupation means, or the nation that wronged us."

The problem of a divided world will not be solved by memorials to our wrongs. Kindness, tenderheartedness, forgiveness are essentials to a world at peace.

Psychologists join with sociologists in prescribing a forgiving spirit. Just as forgiveness binds together races and nations, it brings peace to a divided mind. Unforgiveness sours and ferments both mind and heart. It crowds out the good, the beautiful and true. It turns energies from construction to destruction. No great playwright or poet has failed to picture the devastating influence of vengeance on personality. A forgiving spirit is the best insurance for peace of mind.

Source of Forgiveness

Paul has given the Christian dynamic of forgiveness—"As God in Christ forgave you." God's grace in Christ is the taproot of Christian virtues. When Jesus summarized the Ten Commandments in two, he placed the love of God first. But the second, "Love your neighbor," was "like unto it." Christianity makes no apology for its emphasis on getting along with others. In essence the two commandments are one. The first can not be obeyed unless the second is also obeyed. Right relations with God must mean right relations with others.

In a very real way God's grace is the pattern for human grace. The highest expression of God's grace is the forgiveness of a repentant sinner. It is not enough to know God's justice. Our consciences tell us exactly what we deserve from God. Paul could never forget the years when he

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led in the persecution of the early church. Often in his letters he seems to break down into tears as he remembers. But amid the tears, joy filled his heart at the assurance that, in Christ, God had forgiven him. In that assurance he could catalogue his sufferings at the hands of his enemies without bitterness toward them. Indeed, many of his persecutors were won to Christ by his patience under trial.

Paul did not waste his time in fatherly admonitions to be forgiving, but sent the Ephesian Christians to the source of power. He was convinced that the Christian fellowship must be maintained and that the members of the Ephesian church must get along together. Cooperation is the key to the extension of the Kingdom. The spirit of forgiveness is not natural. There was one source of power for a united church—the grace of God in Christ.

Beyond Bargaining

God's grace does more than make good will toward our neighbors a duty. Certainly it is that. Self-interest alone would call on us to be forgiving. But God's grace is beyond bargaining. It is a pure, unmerited gift. Recall the story Jesus told of the "Unmerciful Servant." The debt of that servant was simply unpayable. Those who heard Jesus tell the story must have laughed when the servant promised to pay all if his master would give him time. It would be like offering to pay our national debt. A lifetime of invested talents will not pay the debt we owe to our Lord.

Not the labor of my hands
Can fulfil thy law's demands,
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and thou alone.

Toplady's hymn is a favorite among Christians not without reason. Not soft sentimentalism, it expresses exactly the theology of Paul. There is no payment in kind for God's saving grace. The dynamic of God's forgiveness of our sins is his love toward his prodigal children. "God was in Christ reconciling."

Another parable of Jesus describes the honest confession that every prodigal must make. When the young man came to himself in a far country, he said, "I am no longer worthy to be called your son." How right he was! But he found, worthy or not, that he was taken into his father's arms and restored to all the rights of sonship. That is God's grace, pure and unmerited.

Beyond Duty

If God has so treated us, how low and unmannerly we are to refuse forgiveness to others, even to our enemies! To the degree that I realize God's forgiving grace to me, I must also be kind, tenderhearted and forgiving to my neighbors.

Duty is not a word to be disparaged. The lack of a clear and dynamic sense of responsibility is the greatest danger to democracy. But Christian grace reaches beyond duty.

Any attempt to reconstruct the hidden years of Paul's life, before he was claimed by Christ, will come to the death of Stephen. Could Paul ever forget that young Christian's dying prayer of forgiveness for those who were stoning him? The growth of the church in the Roman Empire can not be understood apart from the kindness, tenderheartedness and forgiveness that men saw in their Christian neighbors. Slaves won their masters because they were so changed by their faith. Men and women look for such change in us. Or is it more tragically true that they do not expect to see any difference in their Christian neighbors? Sermons on the forgiveness of God must be lived before they will be believed.

Yet Paul was going deeper into the thinking of our Lord when he founded his appeal for a forgiving spirit on God's grace. Neither duty nor practicability were the dominant motive in Paul's life. In the very center of his heart was the overwhelming sense of God's grace in Christ. God's forgiving love flowed into his heart with a surging, cleansing power. His love and gratitude to Christ was so great that it dwarfed every other motive. To do the will of God as it was reflected in Christ became so central in his life that nothing else mattered. There was no least corner of his heart left in which to harbor resentment.

The dynamic for Christian living is in the mystery of the cross of Christ. It is God's grace that prays, "Father, forgive them; for they know not what they do." "As God in Christ forgave you, be kind to one another, tenderhearted, forgiving one another."

I Thank Him Still

By Georgia Harkness

I THANK my God for sleep—
And when I cannot sleep, I thank Him still
For waking dreams, for fantasies that fill
The night with pleasant converse; witchery
Of happy hours now vanished; alchemy
That turns the leaden night to burnished gold.
Within this waking dream-world I behold
The friends I shall not see by morning's light;
They traverse continents and come by night
Across the years to live in memory.

I thank Him too for fancies playing sportively,
Like sunshine, on tomorrow's good brown earth—
For sparkling waves, and flowers brought to birth
While still the winter's frost comes stealing in;
For warmth of body, peace of heart within;
For waking rest, and trusting confidence
That underneath my soul is sure defense
And naught from out the night can bring me ill.

I thank my God for sleep—
And when I cannot sleep, I thank Him still.*

*From *Be Still and Know*, a new devotional volume by Georgia Harkness, 96 pages, Abingdon-Cokesbury, \$1.25. Reprinted by permission.



Symbol of Hope

By Clarence J. Forsberg

On December, 1952 a strange case was heard in the Court of Special Sessions in Brooklyn. Harry G. Purvis, a local businessman, was charged with violating a community ordinance. He has a factory in Brooklyn, and on top of his factory, he had placed a big sign calling for world peace through world federation.

Apparently some of his neighbors were suspicious of him (to speak about peace is to be highly suspect these days), or perhaps they thought him eccentric and an embarrassment to the community. At any rate they brought charges against him under an ordinance which says that no firm shall advertise anything on its property unless it be the name of the firm, or a product available on the premises. And since, obviously, you couldn't buy a package of peace from Mr. Purvis, he was hauled into court.

One of the chief witnesses for the defense was an editor from the *Saturday Review*. He made several astute comments, one of which was to the effect that nowhere does the ordinance say that the product has to be a material one. He went on to say that in this case there was a product available on the premises, although the product was apparently such a rare one that few people could recognize it. The product, he said, was *hope*!

I submit that hope is a pretty important product for our time. If the law of supply and demand is in effect, then hope must be at a premium, for the demand is great, and the resources of most people seem limited.

Fight for Survival

On the level we most easily comprehend, medical men tell us that hope means almost everything in the fight for survival. Many a patient has little apparent physical strength to draw on, yet miraculously pulls through a crisis because his hopes are high. On the other hand, patients who have every physical factor in their favor succumb when they lose hope.

Hope never depends entirely upon outer circumstances, for it is a quality of the inner spirit. In-

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deed, far from being fashioned by outward circumstances, it seems instead to change outward circumstances. I read a most remarkable book a few weeks ago. It is the diary of a young Jewish girl named Anne Frank. For two years she was hidden away with her family and some other people in an old factory in Amsterdam. It was at the height of the Nazi persecution of Jews, and from 1942 until 1944 they were voluntarily prisoners in that factory. In 1944 they were discovered, and Anne Frank's diary comes to an abrupt end. It is reported that she later died in a concentration camp.

Evidence of Faith

The remarkable feature of the diary is not its literary style, although that is outstanding when you realize that the author is a teen-age girl. It is the spirit of the diary that captures the imagination. For example, Anne Frank writes:

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and so impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I see the world gradually being turned into a wilderness. I hear the ever approaching thunder (a reference to bombing) which will destroy us too. I can feel the sufferings of millions, and yet, if I look up into the heavens I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

Imagine a fourteen-year-old girl writing thus after some twenty months of precarious existence in a hidden place! Her words shame us for our failure to see that hope is a quality of the heart, nourished by religious faith.

This church, like that factory in Brooklyn, carries an advertisement. High over its entrance rises a slender, copper covered spire, and at its top a cross. The product it speaks of—one that is available on these premises—is *hope*. Let me mention three specific ways in which the cross speaks of hope.

A Person

In the first place, *the cross reminds us of a person*. It is an interesting fact of history that often down through the years men's hopes have centered in a person. Sometimes it has been a military leader or a statesman; in other times it has been a philosopher or a priest. But usually it has been one individual who has carried the hopes and aspirations of a whole people.

When World War II began there were many people who confidently expected England to be defeated. That tiny island seemed so vulnerable, so small, so outnumbered. An English poet described his own people before the war, "Here in England are a decent, godless people, whose only monuments are the asphalt road and a thousand lost golf balls." Yet it was that same generation that thrilled the whole world with its courage, its determination and its spirit. Why? A man named Churchill was able to capture the people's imagination and become for them a living symbol of hope.

Hope Renewed

Last year we witnessed a phenomena in our own country. When the President came back from Korea he said, "I bring no panacea, no easy solutions and no new answers." Yet on Inauguration Day the nation took new courage as its hopes were centered in a person—Eisenhower.

A few years ago when you saw a swastika, you thought not of a political system but of a man named Hitler. For years when you saw the hammer and sickle emblem, it was not an ideology that came to mind, but a man named Stalin. And so, when you see the cross, it is not a creed, or doctrine and dogma that comes to mind, but a person. The cross reminds us of Christ!

Was there ever anyone like Christ to capture the hopes of people? One thinks of the blind beggar Bartimeus calling out against his better judgment. One thinks of the sick woman reaching out to touch the hem of his garment. One remembers that whole procession—Matthew, Simon Peter, Mary Magdalene, Zaccheus, Nicodemus—with one thing in common, the hope that Jesus inspired in them.

I trust this is not news to anyone here today, but Jesus is still an influence for hope in our midst. The memory of him still lifts morale, strengthens the weak will, fans alive the sparks of courage. When first century Christians spoke of Jesus as sitting on the right hand of God the Father, they were trying to say that although they no longer saw him with their physical eyes, they felt his presence. They were saying that his promise was valid, he would be with them to the end of the world.

The cross reminds us of a person, and that brings hope.

An Event

In the second place, *the cross reminds us of an event*. It was no ordinary event. One afternoon, in old Jerusalem, human sin and divine love collided head-on. To see the cross is to be reminded of Calvary, and that when man behaved at his worst, God still loved him. Hear the words of Jesus, "Father, forgive them; for they know not what they do." Calvary stands as an indelible message of the power of love to overcome evil and hatred.

Men have tried to make many things out of Calvary. Some of the theories seem fantastic.

They would have you believe that God was exacting a certain amount of pain from Jesus so that his divine nature would be placated. They have tried to say that there are magical properties in the blood of Jesus, and that no salvation is possible without blood being shed. It seems to me that there is little hope for us in Calvary if God is by nature the kind of being that some theories of the atonement imply.

No, the cross as an event represents not God's vengeance, nor his wrath. It is instead a revelation of his all encompassing love. And that, I say, gives me hope.

The story is told of a man who was entertaining guests in his home when his little boy came in to say goodnight. "Daddy," he said, "show me how much you love me." The father tried to put him aside, saying that it could wait until tomorrow evening. However, the boy persisted, until finally with embarrassment the father explained that it was a playful little bedtime ritual they had worked out. So he held his hands a few inches apart and asked, "Is it this much?" The boy smiled and said, "No." "Then is it this much?" asked the father as he separated his hands a little farther. "No," the boy replied. The father kept stretching his hands a little farther, and each time the boy would say No, until at last the hands were stretched as far as they would go. Then the father asked, "Is it this much?" And the boy rushed into his arms, saying, "That's it, Daddy!"

How much does God love us? The cross is an event that tells us, and that gives me hope.

A Victory

In the third place, *the cross reminds us of a victory*. You may have noticed a difference between the crucifix and the plain cross that stands on our altar. On the crucifix you will see the figure of Christ, for it reminds the worshiper of Christ's sufferings. On this Protestant-type altar cross there is no figure of the Savior, because its purpose is to remind us of a Risen Lord. "He is not here; for he is risen, as he said."

Martin Luther's wife once came into her husband's study and announced, "God is dead!" The great reformer was shocked and accused her of blasphemy. Then she said, "Well, if God is not dead, then why are you, a man of God, so depressed?" That was shock therapy, but I have no doubt that it was effective.

If God is not dead, then why should any one of us lose hope? "Why are you cast down, O my soul, and why are you disquieted within me? Hope in God," writes the Psalmist; "for I shall again praise him, my help and my God."

This is the advertisement that stands over our church. Whenever you see it, let that cross remind you of a person, an event, and a victory.

During the war the Nazis occupied the city of Strasbourg, and it was rumored that they were to take over the great Cathedral of Strasbourg and make it into a National Socialism Museum. Gordon Rupp, Methodist preacher in England, writes of that rumor and recalls his own feelings:

One remembered the great solemn nave with its holy dusk where the old market women and little children were wont to kneel, and which was now silent save for the echo of the jackboots. And one remembered the outside of that building. Written there in stone on the outer walls is the Christian theology of history, from the beginnings in Adam and Eve until the mighty acts of God in his son. There the events in the life of Jesus are portrayed one after another—He was born, crucified, he arose, ascended—until high up on the rose red walls the saints rise into the air to meet the Lord of history returning to claim it as his own. And then the whole Cathedral takes up the

tale, and its one huge tower becomes like a clenched fist with its finger pointing to the sky—pointing toward the coming righteousness of God!

History is like that. Within, tyranny may sit upon the throne and even profanation upon the altar. But if we could see history as God sees it, steadily and whole, we should know that the last word is with him who, by the . . . cross, spoiled the principalities and powers, made a show of them openly, triumphing over them in it.

The cross is the symbol, the product is hope!



Is Modern Christianity Too Easy?

The Unattractiveness Of Christianity

By Mervin M. Deems

Luke 9:51-62.

FOR most of us our relationship with Christianity is pleasant, comfortable and harmonious. There are times when in emergency or extremity we dash to our faith for consolation and encouragement. In such moments the rock-bottom meaning of our faith frequently stands out in clarity. Scriptural words which we have known all our life suddenly become meaningful. That which we supposed we knew comes alive and reaches out to us saying, "Don't you see, this *is* true—this *is* faith, this *is* strength." But these are the exceptional experiences.

Most of the time, I suspect, we take our faith as something comfortable in life, as an easy chair in the living room. At this moment over half the population of our country is identified with some church or synagogue. Such statistics should make a profound difference in the life of our community and nation. This means, if we put it on a local scale, that more than one-half the citizens of Chicago are connected with a religious organization. There are times when this is hard to realize!

Tests of Discipleship

The difficulty is partially resolved however, if we consider how *unattractive* Christianity may be. And as we think of the unattractiveness of what we profess, we come, strangely enough, face to face with Jesus.

Most of the time we tend to think of him as friend of children—tender, sympathetic, harmless,

gentle. The words of Renan come to mind: "Tenderness of heart," he said of Jesus, "was in him transformed into an infinite sweetness, a vague poetry, and a universal charm."

It is difficult to deny these attributes to Jesus, but as Dr. Fosdick has said, "If Jesus was anything like that, one wonders why they crucified him." Exactly so. Indeed our Scripture lesson is eloquent testimony to the fact that what Jesus represented—in his life, in what he said, in his attitudes—was *not* attractive.

Even as he was going to Jerusalem—and *that* was facing a crisis, not running away from it—one man cried out, "I will follow you." But Jesus replied, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." On another occasion Jesus reminded those who listened to him that the call to the Kingdom might demand division in families.

And another who was invited to follow begged leave to wait until he could bury his father. But the Kingdom of God could not wait, could not "tarry anie," as our forefathers said; could not delay for people to die and affairs at home to be settled. It was of greater consequence than *that*.

Again, another said, "I will follow you, Lord; let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the Kingdom of God." How unattractive can you get?

Responding to the Impossible

Perhaps it is significant that the writer who reports these incidents does not tell us the outcome. We do not know whether any of the three accepted the challenge. I doubt if they did, at the time; the cost, described so honestly, was too great. But one might imagine that later each of them be-

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came part of that very fragile early church. I do not know. But it might well have been that way, because the unattractiveness of the true, of the genuine, of that which alone can bring us health and so save us, has an attraction all its own.

The call of God is as impossible, as unattractive, as incredible, in our day as it was then. Part of its attraction is its absurd impossibility. It is like an Everest which, in one sense, is never completely mastered, but which the humble faithful are always attaining.

In a recent magazine article entitled "Where are the Ads of Yesterday?" the author pleads for a return to the simplicity and lack of adornment that marked advertising of years past. At the close of his article he cites what he calls the greatest of all ads, appearing in a London *Times* of 1900. With no picture, no glamorous women, it got answers from all over England. The ad, signed by Sir Edward Shackleton, Arctic explorer, went as follows:

Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success.

This might well be an ad for Christianity! Jesus never represented that what he stood for was easy. Rather, in all probability he repelled more people than he won. The test of the success of Christianity is never in figures of church membership but in the daily commitment of those who are attracted by its unattractiveness.

The Christian Invasion

Certainly this Scripture makes vivid another fact: the challenge which Jesus presented was individual and personal. To be sure, the center of Jesus' message was the Kingdom of God; but in all of Jesus' dealings with humanity, he confronts persons. If someone needs to be healed, it is that person's faith which makes him whole. If something stands in the way of the Kingdom, a young man is advised to sell all that he has to give to the poor. So here in our text Jesus looks these three in the eye and calls each one individually.

This is an all-important truth for our time. We must never forget that Christianity means what it does because *individuals* have been stirred by its challenge, intrigued by its possibilities, disturbed by its denunciation, but—most important of all—attracted and won by the call of Christ. And his words today are as disturbing, as unattractive, as challenging, as personal, as they were then. Surely this living Christ still moves into the busyness of our complex life with his simple invitation, "Follow me." He knocks at the door of our selfish hearts and for our own good asks entrance.

But lest you think that it all starts and stops with a sort of sentimental individual response, let me add a third fact, and it may be an additional reason why Christianity is unattractive to some. Jesus never limited the outreach, the thrust of the Spirit. There is no evidence that he thought of religion as one part of life, and what went on in the home as another, and what went on in the

market place as a third. Indeed, everything we know about Jesus points to just the opposite. For he starts with attitudes and with intentions. He deals with what we think, the way we make up our minds, and what we are.

When Paul later said, "Have this mind in you which was in Christ Jesus," he was saying to beginners in Christianity, "Permit the spirit of Christ to invade all areas of your living. Keep none private from that!" O my soul, how very unattractive *that* could be in some areas of our life today—but how necessary!

A Pastoral Prayer

By C. R. Findlay

Pastor, Evangelical United Brethren Church
Newton, Kansas

O GOD, in whose family not one child is forgotten, grant that we may be Christians with a world vision. It is written that thy children shall come from the east and the west, the north and the south, and shall sit down together in thy kingdom. Help us to hasten the day when that shall happen. Make us dissatisfied with any arrangement that degrades and divides the peoples of the world.

Help us to be living witnesses of thy love and power. Forgive us for representing thee so poorly in this hour of the world's agony. We have been doubters instead of doers, watchers instead of workers, bearers instead of helpers.

Extend thy mercy, O God, to all whose days are filled with pain and sorrow. Strengthen all who give themselves to the ministry of healing, that the sad anthem of suffering may not drown out the glad chorus of praise from the earth. Give to all teachers the joy of bringing light and liberty to the minds of youth. Grant to all leaders of the nations wisdom, fairness, self-restraint and the ability to see what their decisions do to the little peoples of the world. For those who serve on distant shores, let the stars of Christian hope outshine the present darkness and the threat of war. Through Jesus Christ, our Lord. Amen.

Religion and Life

PIONEERS are not ahead of their time. No man is ahead of his time. Every man is within his star—Socrates drinking the hemlock; Jesus dying on a cross; Stephen being stoned; Peter and Paul dying martyrs to the cause; John the Baptist losing his head; Galileo on his knees recanting; Roger Bacon in jail at 66; Bruno being burned alive; Susan B. Anthony crusading for the freedom of women; Woodrow Wilson crusading for the League of Nations. These pioneers, crusaders and prophets are to progress what dawn is to the sunshine and what the sunshine is to noon. They are those who think God's thought after him and push the world nearer to truth, justice and God.—*Benjamin E. Mays, President, Morehouse College, Atlanta, Ga.*



By Thomas Curtis Clark, 1877-1953

Immortality

Song at Sunrise

SAY not that death is king, that night is lord,
That loveliness is passing, beauty dies;
Nor tell me hope's a vain, deceptive dream
Fate lends to life, a pleasing, luring gleam
To light awhile the earth's despondent skies,
Till death brings swift and sure its dread reward.
Say not that youth deceives, but age is true,
That roses quickly pass, while cypress bides,
That happiness is foolish, grief is wise,
That stubborn dust shall choke our human cries.
Death tells new worlds, and life immortal hides
Beyond the veil, which shall all wrongs undo.
This was the tale God breathed to me at dawn
When flooding sunrise told that night was gone.

The Journey

WHEN Death, the angel of our higher dreams,
Shall come, far ranging from the hills of
light,
He will not catch me unaware; for I
Shall be as now communing with the dawn.
For I shall make all haste to follow him
Along the valley, up the misty slope
Where life lets go and Life at last is born.
There I shall find the dreams that I have lost
On toilsome earth, and they will guide me on,
Beyond the mists unto the farthest height.
I shall not grieve except to pity those
Who cannot hear the songs that I shall hear!

Knowledge

THEY list for me the things I cannot know:
When came the world? What Hand flung out
the light
Of yonder stars? How could a God of right
Ordain for earth an endless tide of woe?
Their word is true; I would not scorn their doubt
Who press their questions of the how and why.
But this I know: that from the star-strewn sky
There comes to me a peace that puts to rout

THESE poems by Thomas Curtis Clark are taken from
The Golden Book of Immortality (Association Press,
\$2.50), the March selection of the Religious Book Club.
This 256-page volume of testimony on immortal life con-
tains selections from many sources and was edited and
compiled by Dr. and Mrs. Clark shortly before his death
last December.

March 1954

All brooding thoughts of dread, abiding death;
And too I know, with every fragrant dawn,
That Life is Lord; that, with the Winter gone,
There cometh Spring, a great reviving Breath.
It is enough that life means this to me;
What death shall mean, some sunny Morn shall
see.

At Evening Time

I KNOW not what the long years hold
Of winter days and summer clime;
But this I know: when life grows old,
It shall be light—at evening time.
I cannot tell what boon awaits
To greet me with the falling night;
But this I know: beyond the gates,
At evening time, it shall be light.

The Sea

FAR, far away—how far I cannot tell—
There is a Sea which has no bounding shore;
Though men have sought to grasp its mystic lore,
Their search is vain—it keeps its secret well.
Years come and go, and still it wields its spell.
But who shall say that time will evermore
Rebuff our quest? Through some now closed door,
Which faces east, shall men behold the swell
Of fair blue seas, and they shall surely know
That all its waters are of God, who hides
His brightest goals. Someday, at sunset glow,
They too will venture forth on mighty tides;
And they will see, afar, men come and go,
Inviting them to Life, where light abides.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

ANDREW PERRIN BURTON, First Baptist, Rensselaer, N. Y. "How Christian Are We?" John 13: 34—*A new commandment I give unto you. That ye love one another.*

ANDREW PERRIN BURTON, First Baptist, Rensselaer, N. Y. "Taking Stock of Ourselves." Mark 6:31—*Come ye yourselves apart into a desert place, and rest a while.*



*Back of the Well Prepared Sermon
Is the Well Prepared Minister*

On Preparing the Preacher

By R. Dale LeCount

PREACHING is a daring thrust of the human spirit. The preparation of the preacher for this adventure is far more difficult than the preparation of the sermon. The sermon involves jotting down points and subheads, with the thought moving steadily on toward a climax. Perhaps an illustration comes to give a winged grace to an otherwise cumbersome logic. One may labor over the sentences, correcting, changing, amending until the manuscript is laid aside with a deep sense of gladness. Or perhaps the finished product is merely an outline—a rather haggard and skeleton form that we trust will come to life in the fervor of the hour. At any rate, the sermon is written, and we feel that our task is completed. In reality it has only begun. The elder Dumas once defined the essentials of a drama as “two trestles, three planks and a passion.” Just so, the sermon needs the preparation of a passion.

Disciplinary Task

The preparation of the passion is a far more disciplinary task. The preacher's outline may be merely a scaffolding that holds a gaunt embrace around the mounting tower of his soul. There comes a blessed impatience when he wants to knock the frame away. His soul belongs to beauty, conscript of a heavenly vision.

For this preparation he needs loneliness. “No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer.” The experience will be like thrusting a pier into deeper waters, to hold commerce with realms beyond. How glorious to build one's pier out toward God and have the end bruised by the coming in of many ships from eternity!

R. DALE LeCOUNT has ministered to the Sixth Avenue Presbyterian Church, Birmingham, Ala., since 1943. A 1923 graduate of McCormick Theological Seminary, he is a past president of the Birmingham Minister's Association and has given active leadership to Birmingham's civic life. He was pastor of the College Hill Presbyterian Church, Cincinnati, from 1929 to 1943.

The preacher also needs the human touch. All the while the interpreter is joined to the human shore where needs are stark and real. He sees the erosion on human faces where torrential beauty rushes down gullies of sin and fear. Furthermore, he needs communion with nature: “Study the sky! Study water! Study trees! Study the sounds and scents of nature . . . but remain (yourself) in God-dependence, superior to them,” writes Charles Kingsley. What a discipline—this experiential preparation of the preacher! In all human experience is there a more startling or more privileged place on which to stand?

Post-Sermon Prayer

In contemplating the preacher's art, I recall Alexander Whyte's admonition concerning the delivery of the sermon: “Do not despise delivery falling back upon matter. The matter is dead without delivery. ‘Delivery! Delivery!’ said Demosthenes to the aspirant. You able fellows are tempted to despise delivery as being ‘popular.’ I implore you to rise above that delusion, and to do your very best by your message by delivering it your possible best. And pray after it. We are tempted to pray before preaching, because we are afraid of the people and of our work; but prayer for ourselves and for the people *after* preaching is much neglected.”

Certainly this form of discipline will go far toward the preparation of the preacher, giving his spirit a balance of humility and power.

It has been a growing habit of this preacher to prepare for his task by praying with what sincerity he has:

Almighty God, whose word is eternal, grant unto me words of persuasion and power. In the speaking hour, help me to address my own soul. And yet help me to forget myself, retaining only enough of self-remembrance to keep me aware of the doubts and sorrows of men. O thou loving Spirit, may I be torn between two attractions: Thine own glory and the wistfulness that dwells in human faces. May thy Spirit so claim and possess me that I may preach thee above the heaviness of flesh and low aims. May I be the instrument, thou the music. May I be the voice, thou the persuasive Spirit. Put a light in my face, I beseech thee, as one who has visited thy mountain; and keep the light

aglow, not as a barrier to my fellows, but as a reflection of the beauty of the Lord our God. Help me to preach thee as love knows how. Through Jesus Christ our Lord. Amen.

After such a prayer there have come moments in which the preacher has felt himself prepared. The manuscript has glowed with a light and joy. “I was not nervous,” says Charles Kingsley, “for I had prayed before going into the desk that I might remember that I was not speaking on my own authority but on God's, and the feeling that the responsibility (if I may so speak) was on God, and not on me, quieted the weak terror I have of offending people.”

After the sermon there is a nervous exhaustion. The high excursive wing of the soul is wearied as a migratory bird half falls to the earth. In that defenseless hour the preacher is besieged with sundry and glowing compliments. “It was a beautiful sermon,” someone tells him. Well meaning people remind him that certain committee meetings are scheduled. Can he be there on Thursday evening? So the preacher is fed back again into the ravenous maw of gear-wheels and appointments. Where now is the spent passion?

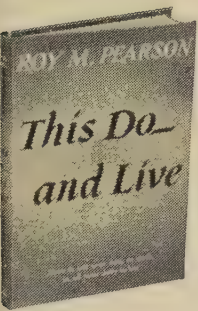
The Soul's Preparation

Who of us has the energy or the thought to pray? Yet what an invaluable preparation it is for the preacher; what an insight it offers for him rightly to appraise his weakness and power!

O God, thou unwearied One, whose words of life are evermore spoken in silence, wilt thou continue thy whispering to the hearts of my people. I am now speechless, and the words which were recently mine have seemed inadequate to picture thy grace. Forgive the idle words, I pray—the words which vaunted my poor pride. May such words fall upon the altar to be consumed by thy fire. But to the words of praise and truth, wilt thou give wings, that they may fly straight to their mission to comfort, accuse and change the human spirit. O thou everlasting One, be thou the prevailing One in my heart. Sustain my zeal and faith in the power of thy word to accomplish all things. In Christ's name. Amen.

Prayer for ourselves and for the people *after* preaching will help to keep alive the passion.

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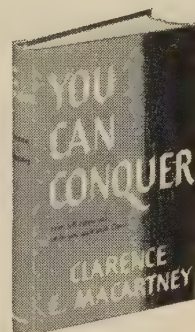
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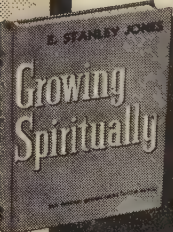
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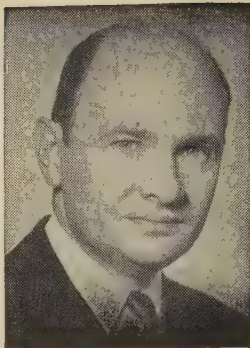
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Come Let Us Worship

By Clarence Seidenspinner

Worship and the World Council

TO understand the World Council of Churches in a fundamental sense and to expand one's sense of fellowship with the folk who constitute the churches of the World Council, one must understand the worship background of Christendom. Since most of us are not world travelers with easy access to the services of other churches, we will have to secure what help we can from the books available. Here are a few which should help us:

1. *The Shape of the Liturgy*, by Dom Gregory Dix, of Nashdom Abbey, published by the Dacre Press. This is one of the basic books in the field of worship today. Dix is an Anglican monk and writes a comprehensive essay on the Anglican liturgy, tracing the development of the eucharistic liturgy: its performance, shape and meaning. Accompanying this development were many supporting factors such as the sanctification of time in the growth of the daily offices and the expansion of the calendar of worship as we know it in Christian tradition today. Other related treatments are concerned with ceremonial, vestments, insignia, lights, incense and movement. These are matters about which most of us know very little. We are inclined to be supercilious in our attitude toward them, largely because we know so little about their place in the history of worship. The development of true ecumenical fellowship calls for the expansion of our knowledge in this field. Dom Gregory Dix will help.

2. *The Spirit of Worship*, by Friedrich Heiler, published by George H. Doran Co. Written by one of the fine German scholars of prayer and worship, this book is a valuable addition to any library of worship. Dr. Heiler devotes special chapters to his study of worship in the early church, the Eastern Church, the Roman Church, the Lutheran Church, the Calvinistic bodies and that group of Catholic churches known as Anglican, Old Catholic and Catholic-Apostolic. Friedrich Heiler had fine perceptions into the nature of worship and in these chapters gets at the very heart and inner spirit of the liturgical traditions of Christendom. Very baffling to the average Protestant pastor is the worship of the Eastern Orthodox churches. Since some of these groups are part of the World Council, he will

welcome Dr. Heiler's chapter on Eastern worship, which is one of the finest reflections of the spirit of Orthodox worship that your columnist knows.

This volume also includes a long essay by Heiler entitled, "Unity and Diversity." In this chapter the author finds that the cultus always has in common the reading of the Gospels, the Lord's Prayer, the Holy Supper and an underlying faith in the living Christ. The final essay on catholicity—Eastern, Roman and Evangelical—concludes the book.

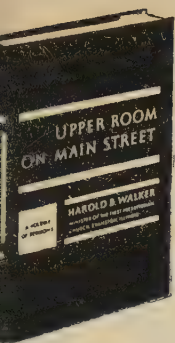
3. *Worship*, by Evelyn Underhill, famous Anglican mystic and liturgical student, published by Harper. In this stalwart volume, Evelyn Underhill develops a very acceptable philosophy of worship and states the basic principles of corporate worship. Of particular interest to us at this moment, however, are her chapters on Catholic, Reformed, Free Church and Anglican worship which increase our sense of understanding and fellowship with these groups. Like many other Episcopalians, she looks upon the Anglican tradition in worship as the *via media*.

4. *A History of Christian Worship*, by Oscar Hardman, who was a teacher of liturgical theology at the University of London, published by Cokesbury. This is a good book in which to pick up the general historical development of the liturgy as it appeared in the various branches of Christendom.

5. *Eastern Catholic Worship*, by Donald Attwater, published by Devin-Adair. This is a book about Eastern Catholic worship in general. Of particular interest is the discussion concerning the liturgies used by the various bodies of this religious group, together with their texts.

6. *The Way of Worship*, by Scott F. Brenner, a pastor in the Reformed tradition, published by Macmillan. In this book, Brenner emphasizes the importance of the Lord's Supper as the norm of Christian worship. Certainly, the Holy Communion is the one service that all Christians have in common. For ecclesiastical understanding, therefore, it is important that we grasp the meaning of the central service of the church. An interesting feature of the book is an outline for an ecumenical liturgy.

Here is one additional way to prepare ourselves for Evanston next summer.



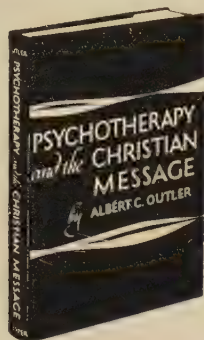
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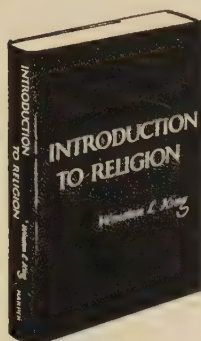
Dr. Walker is pastor of the First Presbyterian Church, Evanston, Illinois, and Lecturer in Homiletics at McCormick Theological Seminary. \$2.50



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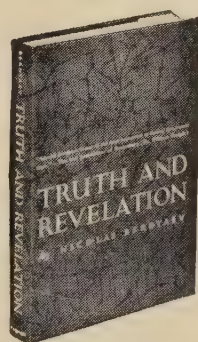
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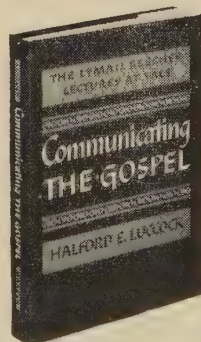
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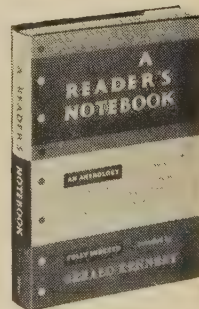
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Pulpit Patter

By **Morton S. Enslin**



'If Worship Interferes'

PREACHERS still can be classified under two heads. In so modern an age as this it scarcely needs be remarked that any resemblance to Matthew 25 is unintended and purely coincidental. The classification used to be: those preachers who could be, i.e., had been, invited to preach in London, and those who could not (had not). Frequently I have heard this nice distinction drawn—always, if my memory be correct, by those who with a slightly pitying smile and a clerical hrrumph managed to convey the impression that they definitely were in the first class. And woe betide the listener who ventured to assent when the great man, bearing his blushing honors thick upon him, suggested in a suspiciously jocose tone that probably those responsible for the open-sesame invitation were not always too well advised.

The destruction of the City Temple, plus the fact that most of those who go now have to pay their own freight and do real missionary service in humble village churches in not-so-Merrie-England, has removed some of the aura. But only a few months ago I was in a group of slightly awe-struck preachers listening to the tales and viewing the photographs—a camera is now as necessary for a really successful preacher as a Bible—of two of our big-time brethren who had the summer before been among the elect.

This group constitutes now but the lesser nobility—the sort of knighthood a king used to bestow upon his favorite cook when the latter had achieved the triumph of precisely the right amount of garlic in the royal gravy. The real boys—or is it their wives?—entitled to wear the strawberyy leaves are the preachers who have to have two services on a Sunday morning to accommodate the throngs that elbow their fellow worshipers in their frantic rush for pews.

I am not referring to churches of denominations which follow timetables slightly reminiscent of the schedules of train departures in a railroad station. My reference is to those which advertise in the Sunday papers (and in preachers' meetings) that two identical services will be held each Lord's Day morning. In this case you pay your money and take your choice as at the neighborhood movies. That

is, you do if you like crowds and a really efficient, streamlined setup.

Personally, I am grateful—I have much to be grateful for—that it has hitherto been my good fortune to belong to churches where, even upon Christmas and Easter, tickets of admission and ushers trained to shoe-horn one more into an already overcrowded pew have not been the order of the day. As yet I have never attended one of those "two complete shows every Sunday morning" outfits, and accordingly I have some small queries. Do folks who come half through the first show stay until the corresponding part of the second? Do the ushers clear the auditorium at the end of the first and keep the madding throng waiting for the second show on the sidewalk outside as is true of the motion picture theater near my summer place on Cape Cod?

To these and similar queries I must render a not particularly embarrassed "I do not know." I should be inclined to guess that the services have to progress at a definitely standard, if

Bulletin Board Sentences

Contributed by *Paul E. Turk, Euclid Avenue Methodist, Oak Park, Ill.*

THE EGOIST IS AN I SPECIALIST.
YOUR LIFE WILL HELP TO PAINT YOUR NEIGHBOR'S PICTURES OF GOD.
THIS WORLD WILL NEVER BE REDEEMED BY A SIDE-LINE RELIGION.
SOME DEFEATS ARE ONLY INSTALLMENTS TO VICTORY.
IN ESSENTIALS, UNITY; IN NONESSENTIALS, LIBERTY; IN DIVERSITIES, CHARITY; IN ALL THINGS, CHRIST.
WISDOM IS KNOWING WHAT TO DO; SKILL IS KNOWING HOW TO DO IT; VIRTUE IS DOING IT.

not lively, rate to avoid ecclesiastical traffic jams and bottlenecks.

These slightly ribald thoughts coursed through my head last night at a deacons' meeting in which a very weighty matter was under expert consideration: Shall we approve longer anthems of the cantata variety for the morning service? The principal problem, as I sensed it, was not as to the quality or nature of the music. Rather the burden was, will it unduly lengthen the service? There is appar-

tly a sacrosanctness about 12 M.
unday. Woe betide the preacher who
ns much thereof. An hour is ap-
rently quite as much as the average
an or woman can allot to the wor-
ip of Almighty God. He can sit
rough a 2-hour movie, a 2½-hour
ay, a 4-hour party without restless-
ss or callouses; but let the preacher
il to conclude his benediction in
me for the Amen to roll in before
e gong rings, and he feels it is
ally time for some drastic action.

Years ago we could be a bit more
surely and unstreamlined. We de-
ted our day to what then seemed
gically intended for our benighted
inds. Now we are "oncercs" if "at-
lers." Was it by accident a church
lletin board recently read: "The
ristian's Ambition," and under
is: "No Evening Service"? What a
ame to spoil a whole Sunday by a
urch service at 11 A.M.! The boys
the "two complete shows" setup
n help you save at least an hour
nd a half. Some considerate clerics,
their official boards, run a 9 A.M.
ervice for the benefit of golfers and
e other rush-and-rest clientele.

I realize quite well the problem
anute had some years ago. I have no
usions as to succeeding where he
iled. I do wish to register a quiet
otest at the cafeteria-style service.
ould it be that there is still some-
ing to be said for the old gospel
ng, "Take Time to Be Holy"?



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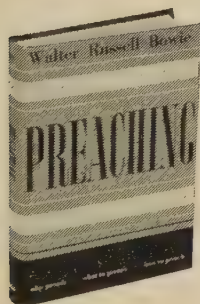
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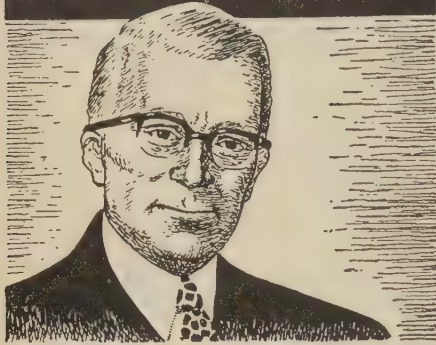
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Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal to common sense.

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Pulpit Post

'Peace, Peace . . .'

SIR: A hearty Amen to Enslin's Pulpit Patter in your December issue. Not too long ago I was in one of our large churches for a Presbytery meeting. As a prelude to a worship period the minister of music blared away on some unknown (to me) ditty. This only confirmed my opinion that, by and large, musicians have little or no idea of the promotion of worship. What chance has the "still, small voice"; what hope is there of "rest for the weary"? "Peace, peace," when there is no peace." Must we endure the rattle and racket of the world even at church?

Music can help to bring renewal and refreshment to the seeking soul. But all too often, as Enslin suggests, our musicians cater to the musical and the esthetic alone. The church is not a concert hall, all our week-end advertising to the contrary. May we have music meaningful to the average person in both pulpit and pew!

United Church, J. T. WOOD.
Oyen, Alberta.

The Soul's Salvation

SIR: I cast my vote for more "Bulletin Board" suggestions. I need them. What is more, I know that the items published will be striking without being "corny." Too many bulletin board wits attempt to stimulate the soul, but upset the stomach to do it. And if there is anything that will prevent a soul's salvation, it is an upset stomach.

MERVIN C. HELFRICH.
Church of the Redeemer
(Universalist),
East Orange, N. J.

Dr. Goodspeed and the Bible

SIR: In his editor's page for December, Dr. Morrison says that the one thing he misses in Dr. Goodspeed's memoirs is "an account of Dr. Goodspeed's contribution to the historical criticism of the New Testament writings." Haven't we had enough of that? Morrison is very sure we want no more high-pressure evangelism; and some plain folks often wonder whether "criticism," too, is not decidedly shelfworn.

CLARENCE F. MCCALL.
Pilgrim Congregational,
Pasadena, Calif.

Somewhat Heavy

SIR: Would it be possible to indicate where each sermon printed in The Pulpit was preached? I think it would help greatly if one knew where and under what circumstances each was delivered. I must confess that many of the sermons seem to be somewhat heavy for a normal congregation's consumption.

I would like also to say a word about the Event of the Month on the editor's page for January. You say of the film "Martin Luther" that "no serious criticism from Catholic sources has appeared." Are you aware that the province of Quebec in Canada has banned that picture, and it is anticipated that other eastern provinces may conceivably follow suit?

GEORGE F. FAY.

First Presbyterian,
Wheaton, Minn.

[The January issue went to press before the film was banned in Quebec, but copies may not have reached some readers until afterward.—THE EDITORS.]

From a New Subscriber

SIR: I have just recently become a subscriber to The Pulpit, and I find this the best magazine on sermons and preaching that I have ever read.

RUSSELL MARTIN.

First Christian,
Miami, Okla.

Naive Illustrations

SIR: All The Pulpit is interesting, and much of it is exceedingly helpful and stimulating. My only real criticism would be of the poor and often naive illustrations specially contributed. But that is a minor matter, and I am grateful for all that is offered for our interest and use.

R. LAWRENCE JONES.

Congregational,
Wolverhampton,
Staffordshire, England.

Spiritual Unity

SIR: You are doing a fine job in giving us a good pulpit magazine. I enjoy every copy. It was a great inspiration to see the spiritual unity revealed in the preaching of Harold Cooke Phillips and E. Crossley Hunter (Dec.) from the same text. Give us more examples like this of how to preach God's Word.

L. D. BROOKSHIRE.

Liberty Hill Baptist,
Clanton, Ala.

Denial

By Arthur H. Kolsti

Lyonsville Congregational,
LaGrange, Ill.

HE heard you, Peter.
In a momentary interlude
As they sought to cover his eyes.
He heard you, Peter.
And, oh, the pain upon his face!
But, Peter, I condemn thee not.
He hears me, too!

... We Love Our Enemies?

By Vernon E. F. Benson

First Congregational,
McPherson, Kan.

*But I say to you, Love your
enemies.* Matt. 5:44; Luke 6:27.

THIS text offers probably one of
Jesus' most radical demands. But
is explicit and authentic. It startled
those who first heard it, for in their
eyes the land was seething with
blood of the Roman oppressor. Any-
one who undertook to stimulate this
red could win a substantial popu-
lar following.

Similarly today this word seems un-
realistic: our present situation seems
to be patterned for hate, not love.
Under such circumstances the ques-
tion arises, *can we love enemies?* Can
we honestly, without a trace of hypoc-
rasy, affirm that we seriously under-
stand to live up to this injunction?

We are compelled to consider the
alternative to loving one's enemies,
namely hate. Jesus declared that in
the past the alternative to his injunc-
tion was, "Hate your enemy." In
modern times this gospel of hate has
been deliberately and vigorously pro-
moted in the Marxist doctrine of
the necessity and inevitability of class
struggle, salvation for the masses com-
ing only upon the destruction of the
oppressing and dominating class.

Jesus' alternative to hate is, "Love
your enemies." But how *can* one? In
answering this question, one must
admit that "loving" may not neces-
sarily mean "liking." One can love
people in the sense of sincerely desir-
ing their best welfare—that they shall
be redeemed and fitted into the fellow-
ship of God's children. Furthermore,
Jesus' positive injunction to "do good"
toward our enemies involves specific be-
havior seeking the fundamental, long-
range good of our enemies. Today, if
we would win as friends those who
otherwise will be our enemies, it would
be wise for us in America to make
a sincere and energetic attempt to
bring our blessings to the under-
privileged in the world. Such action
could provide a weapon more potent
in military might against the propa-
ganda and influence of our opponents.
This spirit of Jesus has not always
prevailed among Christians. It has
been tragically yet beautifully dem-
onstrated by Abraham Lincoln in his
attitude toward the men of the south,
and by Kagawa during the war and
peace. Our best chance of being cap-
tured and dominated by this spirit
lies in our fulfillment of Jesus' other
injunction, to pray for our enemies.
How dare we be hypocritical when
we presume to appear before God in
prayer? How can we pray without
the motives? We meet the supreme
test of our inner integrity when we
are confronted by the inescapable ne-
cessity to pray for our enemies. Then
we realize our own need to pray for
ourselves, that we shall be able
realistically to follow the injunc-
tion and example of Jesus.

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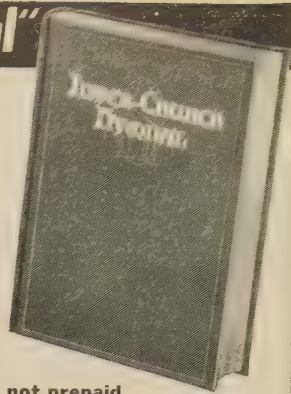
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Pulpit Paragraphs

Contributed by Readers of The Pulpit

TOO many Christians through the years have likened Jesus to the scapegoat of the Jewish Atonement festival. This was one of the great days of Judaism. All work was suspended, all business postponed in favor of the great rites of the temple.

• Jesus Was No Scapegoat

On this day it was the custom of the high priest to kill a bullock for himself and family and the other priests, offering its blood and a portion of the meat as a sacrifice to atone for his sins. He also placed on the altar two goats, one of which was slain in sacrifice to Jehovah. The other, however, remained alive while the people symbolically put their sins upon its head, after which it was led out into the wilderness to be taken by the evil spirits. In this way the people purchased forgiveness from Satan and considered themselves freed from their sins. A scapegoat is thus one who is blamed for the wrongs of others. However, sin and guilt cannot be transferred from one person to another, any more than they can be transferred from a person to an animal or a material object.—*Charles W. Bare, Christian, Midway, Ky.*

• Hidden Secret of Life

SOMEONE gave my young daughter one of those wooden apples that come apart at the middle to reveal another smaller apple inside. This in turn holds yet a smaller apple which, when opened, reveals a miniature tea set with two cups and saucers, a cream pitcher and sugar bowl.

The secret of life is hidden away like that little tea set in the wooden apple. If we think of life as the gaily painted outer shell of the apple, we discover that within that globe of multifarious concerns which make up the fulness of our days lies one supreme interest and concern—our relationship with God. Under our outer shell of daily living and all our secular pursuits—our work, our hobbies, our ambitions—lies our search for the good life which can only be found through a right relationship with God the Creator who alone knows why he created us and what the end of our days should be.—*Edward T. Clapp, First Congregational, Portland, Conn.*

• Alcohol And You

IN Marc Connally's play *The Green Pastures*, Noah is pictured pleading with "de Lawd" to be allowed to take some whisky with him on the ark. Noah asks for two kegs. His argument is that one keg would unbalance the

boat while two kegs—one on each side—would give the boat the right balance. Connally has "de Lawd" give Noah permission—non-biblical, of course—to take one keg, which is to be placed in the middle of the boat.

Now a keg of whisky, whether in the middle or on the side, is not going to keep a man or an ark on an even keel.

We read in Genesis 8 that Noah had done a great job in building the ark in the face of social ridicule and jest. Noah had followed God's orders, had

rightly and kept his garment unspotted from the world so long as the eye of man was upon him, but who has lain uncovered on his own tent-floor." We agree with the *Interpreters' Bible* that "it takes a great soul to keep on being his best when the incentives to a brave life have for the moment lost their old intensity."—*Grover Wilson, Huguenot Memorial, Pelham, N. Y.*

• Who Are the Great?

WHAT is the measure of true greatness? Who are the truly great? When we consider the world's standards of greatness, we need only look at *Time* in its annual choice of the Man of the Year. In 1938, the choice was Adolf Hitler; in 1939, it was Joseph Stalin. In more recent years, Franco, Tito and Peron have been nominated. The standard used by the editors of the magazine in selecting the man is by no means a secret. They say frankly that "*Time* designates for accomplishments—whether for good or evil—that individual who makes outstanding differences in the world in which mankind lives." This is a good statement of the worldly conception of greatness. Anyone who does something that makes a difference, no matter what it is or how he does it, receives the recognition of the world. "But it shall not be so among you."—*Harold F. Fredsell, Moderator, Presbyterian Church, U.S.A., Detroit, Mich.*

• Appreciating Heaven

IN Leslie Weatherhead's book, *The Resurrection and the Life*, two men are pictured at a concert. Murray, a trained musician to his fingertips, plays brilliantly and has given his life to music. His friend Smith, on the other hand, is no musician. In fact, music utterly bores him. At the concert they sit side by side, but with a gulf between them. Murray is thrilled beyond words to describe; Smith is musically just alive. Murray is reveling in a treat; Smith cannot respond to music, and at the concert, music is all there is to respond to.

Dr. Weatherhead wonders if dying is like going to a concert. We pass on to a world that is spiritual. How well we live in and enjoy that world depends upon our spiritual training here. Dr. Weatherhead never thinks of heaven and hell as two places. Rather, he believes it would be hell to be in heaven and, like Smith at the concert, be unable to enter into its delights and pleasures.—*Lewis R. Rogers, First Presbyterian, Cushing, Okla.*

Pulpit Calendar

Mar. 3—Ash Wednesday. First Day of Lent.
Mar. 5—World Day of Prayer.
Mar. 7—1st Sunday in Lent.
Mar. 14—2nd Sunday in Lent.
Mar. 21—3rd Sunday in Lent.
Mar. 25—The Annunciation.
Mar. 28—4th Sunday in Lent.
Apr. 4—Passion Sunday.
Apr. 11—Palm Sunday.
Apr. 11-17—Holy Week.
Apr. 16—Good Friday.
Apr. 18—Easter.
Apr. 25—1st Sunday after Easter.
May 2—2nd Sunday after Easter.
May 2-9—National Family Week.
May 9—3rd Sunday after Easter. Festival of the Christian Home.
May 16—4th Sunday after Easter.
May 23—5th Sunday after Easter.
May 27—Ascension Day.
May 30—Sunday after Ascension. Memorial Day.
June 6—Whitsunday (Pentecost). Christian Unity Sunday.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

captained the ark through the flood and brought it safely to shore. Incentives for the courageous life had lost, for the moment, their intensities when Noah touched land. "Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk."

Why did Noah get drunk? There are various guesses: (1) The ordeal of the flood was past, and he thought he could act differently on land than he had on water. (2) Noah wanted to relax. (3) Noah wanted to escape the responsibility of facing the future. (4) No longer with obligations that had stimulated him to do his best, he let down with the passing of the crisis.

Marcus Dods has written: "Noah is not the only man who has walked up-

Books in Brief

★★★WHOM GOD HATH JOINED. By **David R. Mace**. 95 pages. Westminster Press, \$1.50. In this era of the Kinsey reports the church is obliged to speak frankly and clearly to her youth with regard to sex and marriage. The author has done exactly that in this small book, and has produced a volume which the pastor will find invaluable to use himself and to give to young people in preparation for marriage as well as to married couples. The arrangement in daily readings for four weeks, with Scripture, apt quotations, and prayers accompanying the instruction, is very attractive. Both author and publisher are to be commended for preparing this lucid and helpful statement of the best Protestant thinking in this highly emotional area. There may be some controversial elements, but I personally endorse the book wholeheartedly. The bibliography for further reading is up to date and helpful. —*Clifford Ansgar Nelson, Gloria Dei Lutheran, St. Paul, Minn.*

★STORY SERMONS FOR JUNIORS. By **Allice Geer Kelsey**. 127 pages, Abingdon-Cokesbury, \$2.00. This collection of 37 story sermons for boys and girls might be used as they are—sermonettes of 850 words—appropriate for special occasions as Mother's Day, Washington's Birthday and the New Year. Author Kelsey has arranged the collection under biographical, seasonal and other categories. The stories are clear, well written, rounded out in short sentences, building up to a climax with sustained interest. Pastors in their ministry to children will find many uses for this material which will also gain the ears of adults whenever used in children's sermons or touched in more serious settings. —*Donald F. Irvin, Chicago Lutheran Theological Seminary, Maywood, Ill.*

★A READER'S NOTEBOOK. Compiled by **Gerald Kennedy**. Harper, \$3.95. This book contains illustrations, quotations and incidents which Bishop Kennedy discovered in his extensive readings in books and magazines. Unlike illustrations in most books of this type, these do not have a "canned" flavor, but are apt, fresh and stimulating. I found inspiration on every page and marked the ones I liked the best. There were many marks. This well indexed book is the best in its field that I have seen to date. —*Norman Donald Newman, Jeffersonville Methodist, Jeffersonville, Ohio.*

THE MATURE WOMAN. By **Anna K. Daniels**. Prentice-Hall, 237 pages, \$3.95. Using case histories to illustrate her points, Dr. Daniels presents an optimistic outlook for the woman of mature years. She believes an entirely spiritual love is nonexistent except in religion, but she says, "a blending of spiritual and physical, with the spiritual constantly predominating, leads to the highest and most satisfying form of love." This physi-

cian's advice on marriage problems and the adjustment to advancing years should be of help to pastors called upon for marriage counseling. —*Geneva S. Booker, Pulpit editorial assistant.*

★PARTNERS IN PRAYER. By **Charlotte Marvin Clough**. 256 pages. Doubleday, \$2.95. Twelve sections of devotions, each introduced by an essay, make this a helpful book for personal and family worship. Ideas for respective roles in life, as well as thoughts for such special occasions as baptisms, marriages and deaths, are suggested in two supplementary sections. The brevity of each day's prayer aids makes clear that these devotions are intended simply as suggestions for continuing communion with God. —*Dale S. Bringman, Lutheran Church of the Redeemer, Harrisburg, Pa.*

★★SEX ETHICS AND THE KINSEY REPORTS. By **Seward Hiltner**. 238 pages. Association Press, \$3.00. Here is a constructive appraisal of the controversial Kinsey Reports on Sexual Behavior and an excellent presentation of a code of sex ethics based on a Christian criticism of Dr. Kinsey's views. Valuable to preachers, few of whom will buy and read the expensive, long Kinsey books. Helpful to all who counsel. Pulpit value indirectly in the

wealth of information presented. Valuable in understanding modern Christian view of sex in frame of reference of various possible views. —*Hoover Rupert, First Methodist, Jackson, Mich.*

★MERCY AND SACRIFICE. By **Norman Snaith**. SCM Book Club. Subscription only. This is a highly competent study of Hosea who is regarded by the author as the first of the line of writing prophets. The book offers a scholarly and up-to-date treatment of the sources and literary questions, and presents the religious and ethical message of the prophet with reverent appreciation. The prophet's main purpose—to show the initiative of God as the actor in history and the shaper of life—is never lost in the problems of the book. For homiletic value, this small volume will serve best as background material for sermons from Hosea and other prophets. —*George Miles Gibson, McCormick Theological Seminary, Chicago, Ill.*

YOUNG PEOPLE'S HEBREW HISTORY. By **Louis Wallis**. Philosophical Library, 114 pages, \$2.50. This is an interesting attempt to help young people see the Bible as living literature reflecting a conflict between Canaanite and Hebrew, between Baal and Yahveh, between city culture and countryside simplicity, between exploitation and justice (mishpat). The author uses the Book of Judges as his first hand source of this conflict and shows how the rest of the Bible reflects the two forces at work in Hebrew history. Somewhat oversimplified and more than somewhat deterministic. —*Robert I. Kahn, Congregation Emanu El, Houston, Tex.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

January	February	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
7	3	1	Quest for Christian Unity. Robert S. Bilheimer. Association Press, \$2.50
3	2	2	The Unfinished Reformation. Charles Clayton Morrison. Harper, \$3.00
5	4	3	The Kingdom of God. John Bright. Abingdon-Cokesbury, \$3.75
2	1	4	What Present Day Theologians Are Thinking. Daniel D. Williams. Harper, \$2.00
8	7	5	Protestantism in America. Jerald C. Brauer. Westminster, \$3.50
10	9	6	Christian Realism and Political Problems. Reinhold Niebuhr. Scribners, \$3.00
	10	7	A Reader's Notebook. Compiled by Gerald Kennedy. Harper, \$3.95
9	8	8	The Recovery of Family Life. Elton and Pauline Trueblood. Harper, \$1.50
		9	Christianity, Diplomacy and War. Herbert Butterfield. Abingdon-Cokesbury, \$1.75
		10	Communicating the Gospel. Halford E. Luccock. Harper, \$2.50

THE EDITOR'S PAGE

The Event of the Month

WHEN, six years ago, it became belatedly evident that the American principle of church-state separation was being widely violated, a new organization emerged to inform public opinion and mobilize it for the defense and maintenance of this principle. It took the name

POAU Observes Its Sixth Anniversary

"Protestants and Other Americans United for the Separation of Church and State"—POAU for short. It issued a *Manifesto* in which its purpose was clearly set forth and distinguished from every movement that is actuated by religious partisanship as prejudice. The name "Protestants" was used only because they constitute the largest body of citizens whose religious liberty is jeopardized by any union of church and state. Men and women of the highest standing in church and civic life became its officers, its board of trustees and its large National Advisory Council. Individuals unofficially representing some thirty denominations, Jewish as well as Christian, are found in these categories. A paying membership well on the way to 100,000 has gradually been gathered. From the beginning, its official leader has been Glenn L. Archer, its executive director. Called from the deanship of the Law School of Washburn University, and abandoning a career that was open to even higher preferment in the law and in the politics of his state of Kansas, Dean Archer came to Washington to head POAU. In his sixth annual report to the trustees and his masterly address to the audience that filled Constitution Hall, he reported litigation sponsored by POAU now in process in six states. Fifteen hundred other complaints of violation in his files await legal action when funds are adequate. The task of POAU is not a temporary one. It is as permanent as the permanent threat to church-state separation posed by a powerful religious institution to which this principle of our democracy is alien.

The Book of the Month

FAITH TAKES A NAME, by Dwight E. Stevenson.
Harper, \$2.50.

HERE is a book that vividly illuminates the faith of the first generation of Christians. It does this by the simple and, so far as I know, original device of assembling all the names by which the New Testament disciples described their faith, and devoting a chapter to the interpretation of each one. There were twelve such names: Disciples, Brothers, Believers, Witnesses, Saints, Children of God, Stewards, God's Elect, Those of the Way, A Holy Nation, Members of the Body of

Christ, Aliens and Exiles. These all were the intimate names by which the new faith described itself before it possessed a public name. Finally, it took a name which had been derisively invented at Antioch—the name "Christian." This gathered all the other meanings into itself and was adopted as a badge of its true glory. Dr. Stevenson's purpose is to recover for the word "Christian" the content which it originally possessed and which is found in the intimate terms by which the faith was first known in its own self-consciousness. Each of these terms presents a distinct facet of meaning which the author unfolds with sensitive insight and scholarly authority.

A Thought for the Month

ONLY one step above the scolding sermon is the hortatory sermon. Both are banal. The scolding sermon is usually addressed to those who are not there to hear it. For those who hear it, it is taken as an evidence of the preacher's discouragement, if not his desperation.

Hortatory Preaching

His discouragement is contagious. It weakens the morale of the faithful. When a preacher finds himself yielding to the scolding impulse he should take it as a hint from the Holy Spirit to seek another parish. The hortatory sermon shares with scolding in both banality and futility. People tire of being told to be good, to read their Bible, to pray, to come to church, to do church work, to vote. The appeal to duty is the last stand of a failing cause—or a failing leadership. Many a good sermon has been spoiled by devoting the last ten minutes—or five—to a wordy repetition of its theme in moralizing terms. The truth of a sermon should be so stated that it will speak for itself to the conscience. To moralize about it tends not only to blur its truth but to make action upon it distasteful. A preacher should be a better psychologist than to continue after he has reached an ideal stopping point—a point at which, if he stops right there, will let his congregation carry home the illumination which he has brought to a portion of Scripture, or some aspect of the gospel, or to some problem of human life. Perhaps what I am saying applies particularly to pastoral preaching where the minister faces much the same congregation Sunday after Sunday. But I think it will apply, though with more liberal interpretation, to evangelistic preaching where the purpose is to reach a verdict, a decision for Christ, then and there.

Charles Bayton Neuman

FAITH without works is dead. So is a sermon without works! Yet any preachers try to discharge their spiritual and social concern simply by preaching a sermon. In *The Approach to Preaching*, W. A. Sangster calls this tendency one of the minister's "occupational diseases." He believes that the preacher's most serious peril is the feeling that because he has prepared and delivered a sermon on a subject, he has completed his entire responsibility.

Spiritual Adventure

Nothing, of course, could be further from the truth. Preaching should be *beginning*, not the culmination of spiritual adventure. The pulpit should be thought of as the birthplace of new Christian insights where God's will is reverently sought and courageously applied. Having sowed the seed, the preacher can hardly afford to settle back into self-satisfied or indifferent complacency.

Our greatest preachers have generally tried to put their sermons into practice. Whether dealing with the topics of prayer and Bible study or with the wider issues of international relationships or the ecumenical movement, the outstanding pastors of our times recognize that *preaching alone is not enough*. It must be supported by other measures.

Within a parish these measures cover a wide range of activities—personal counseling, study classes, reading lists, special group meetings and many others such as the sermon follow-up plan described in our January issue by Dwight S. Large.

Social Responsibility

Neither are these measures, whose success rests so largely upon the minister, enough. He is a leader not only to his people but of his community. When he preaches a sermon on the need to abolish slums, should he not be in the front line of those in his city who are trying to provide better housing? When his sermon deals with the gospel and racial relationships, is it not reasonable to expect that he will be active in a community organization which works as its objective improved human relations? If he believes in the ecumenical movement and has said so from the pulpit, does not consistency require that he carry at least one major responsibility with his local, county or state council of churches? Ministers are surely not immune from that law of spiritual life which is expressed so clearly in the conclusion to the Sermon on the Mount: Every one then who hears these words of mine and *does them* will be called a wise man. . . ."

Is it possible that hundreds of sermons are ineffective simply because they consist of so many *words* which merely occupy time in a service of worship? Perhaps this Lenten season is a good time for every preacher to ask himself this question. A.M.M.

The Pulpit

A Journal of Contemporary Preaching
Founded 1929

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The Pulpit is a service publication of the Christian Century Foundation. Signed contributions do not necessarily represent the views of The Pulpit. Contributions should be typewritten, double spaced and addressed to The Pulpit, 407 S. Dearborn St., Chicago 5. Include return postage. Price per copy, 30 cents. Subscription rate, U. S. A., \$3.00 a year; Canada, \$3.10; foreign, \$3.35.

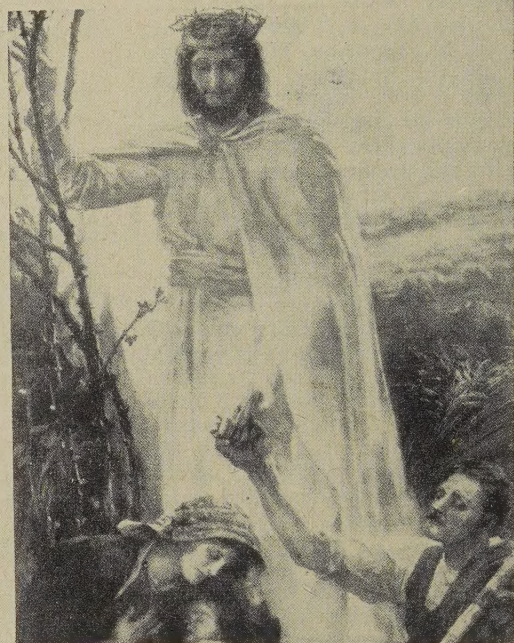
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